

\$1.00

MOONSTORM

LESBIAN-FEMINIST MAGAZINE FOR WOMEN

4th YEAR

No. 10

FALL 1977 ST. LOUIS,



children should be beaten
not heard

The case for the "di-
taken another turn
tive student
than other
bori-

VIOLENCE



Childhood Violence.
Abused Women. Rape.
Assata Shakur. Guns.
Women in Prison. Chile.
South Africa. Workplace
Violence. Lolita Lebron.
Violence and TV. Poetry



TABLE OF CONTENTS

Page	Title	Page	Title
1	Collective Statement	61	Chile - the Violence and Repression of the U.S. and the Chilean Dictatorship
5	Childhood Violence	70	Lolita Lebron
8	St. Louis Project to Aid Abused Women	71	Revolutionary Warfare in So. Africa
10	Abused Women	79	T.V. is Doin' you in - Violently
12	Poetry	83	Subscription
13	Rape	84	Review: Poetry from Violence
20	Self-Defense and Guns	87	St. Louis Gay Coalition
26	Assata Shakur - Sentenced to Hell	87	Outline for Next Issue
32	Sentenced for Self-Defense: Sharon Robinson	88	Lesbian Rights Alliance
	Dessie Woods	89	Moonstorm Ad Page
38	Women in Prison	90	International Women's Year (IWY) Conference
43	No. Carolina Prison Letter	91	Recipe
44	No Lady	93	Bibliography
46	Jails and Prisons	95	Who We Are
47	Life in Prison	99	Harriet Tubman
49	What is Left?		
50	From the Bleeding Shadows		
52	I did Time in State		
54	Parents Poem		
55	Putting Your Life on the Line		
60	Poetry		

These articles were written by lesbians in the St. Louis Vicinity - All labor donated

PRINTED BY TIAMAT PRESS



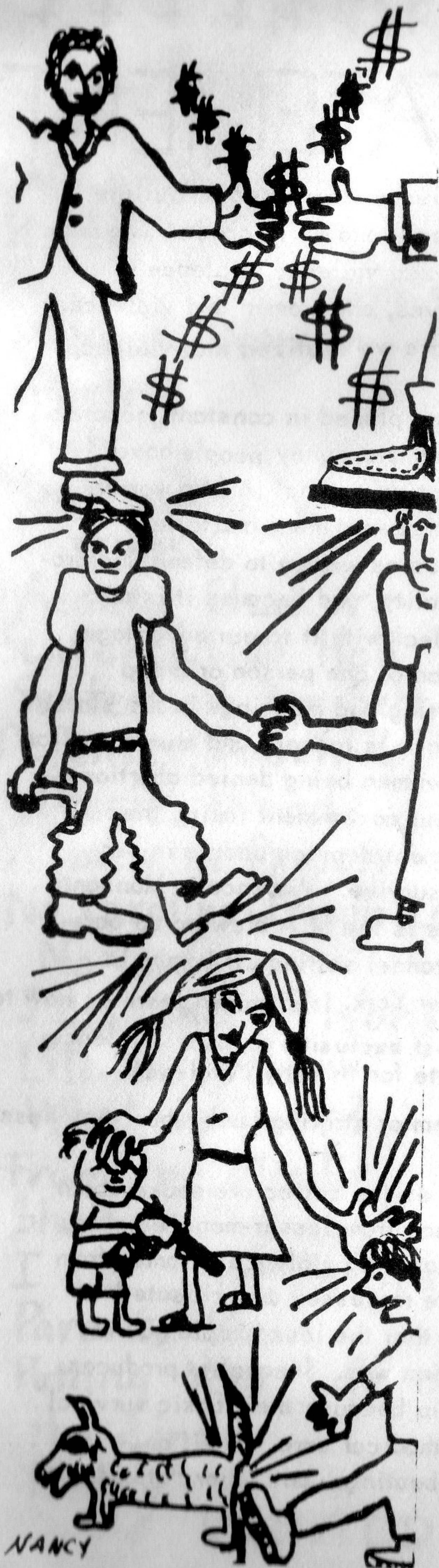
COLLECTIVE STATEMENT

The theme for this issue is violence. In the last issue we printed an outline that suggested aspects of violence that we wanted to talk and write about. The main headlines were; violence of the state or institutionalized violence, violence of individuals against each other, violence among ourselves, and women and violence. The more we talked about violence as the topic the more we realized that violence

affects many many parts of our lives. As women we are placed in constant jeopardy by the violence directed at us by men. The less power and money people have, the more violence is in their lives, and the less protection against it. As women our socialization has encouraged us to be less violent toward men, and to feel physically weak and defenseless. It is important for us as women to defend and protect ourselves in violent situations. Violence is a reality, and because it is misused by men and directed at us, we have to learn to deal with it to our advantage.

Violence is the active aggression or the oppression of one person or group against another. Violence has many forms. It is fighting and muggings in the street and home. It's police rounding up prostitutes. Violence is robbery and murder police brutalizing victims, men raping women. Violence is women being denied abortions and being sterilized against their will. Violence is our government taking the resources of people in other countries. It's our government denying people in our country and around the world the economic means to survive. Violence is Monsanto producing deadly and destructive chemicals. Violence is the SLA blowing up Safeway stores. Violence is FLAN (Puerto Rican Resistance) setting off bombs at Mobil Oil and the World Trade Center this year in New York. It's women learning how to shoot pistols and rifles in order to use a power that is almost exclusive to men. Violence is the prisoner rebellion at the North Carolina Institute for Women. Violence is letting men know you are angry by screaming at them or striking back when they hassle you.

In one of our collective discussions each member of the collective spoke about the violence in her background and in her family. Women from lesser-moneyed class backgrounds experienced much more direct and life-threatening violence. Women from middle class backgrounds said violence was much more repressed and closeted in their families and neighborhoods. It became obvious that the less people had in terms of survival, the more violent their living situation was. Inequality produces violence. Poor people get angry, frustrated and fed up because their basic survival needs are not being met, such as housing, food, and medical care. Their anger and struggle to survive leads to robbery, drugs, alcohol, beatings, and other acts of aggressiveness.



Upper and middle class people manipulate the economy and the working class in order to hold on to their privilege and power. Violence is a tool for the upper class to maintain a power structure that is advantageous for making profits for themselves. This class is not directly or physically touched by the violence they produce. Not only that, their crime of producing this climate of unrest is never punishable. If any violence is directed at the upper class, the middle and working classes who are employed to operate the institutions and businesses, act as a buffer to intercept it. Kiti Burkhardt, in her book, Women in Prison, makes this statement about the crime of the ruling class: 'Detailed reports show that business and white collar crimes cause more financial loss, more injury and death than any other crimes in America. In one year, price fixing by 29 electric companies cost the public more than is reported stolen by burglars throughout the entire country. Violations of safety and housing codes, food and drugs sold in violation of the Pure Food and Drug Act cause thousands of deaths. Yet, these crimes are rarely dealt with using the full force of criminal sanctions. Standards of right and wrong are less dear when they are committed in the course of business transactions and work.'

The violence of the lesser moneyed class is connected to powerlessness and survival. When people are poor, they have no alternative than to strike out to get what they need. People with no power have no outlets for anger, no escape from the tension they live with daily. Men are more violent towards women and children. The level of tension is higher because people are not comfortable physically. Housing is shitty and crowded.

The economic system is vicious. There's no way to make money because there are no jobs. One out of nine people are unemployed now. If there must be money to eat and live, and there are no jobs to make money, then the only way to survive is to forcibly take what you can't get.

Black people and other third world people(Puerto Ricans, Chicanos, native peoples) are the lowest on the class hierarchy. Not only do they have no money or privilege, but because of racist aggression, their chances of survival are lessened even more. These people are an open target for the violence/prison system. When Black people steal, hustle, do drugs for their survival, they will usually end up in prison. More white people can afford to raise bail for themselves, and usually face white juries and white judges. But Black people facing the same white juries and judges, will go to jail and once they're in prison, the racism of the courts and parole officers will keep them there. Also, people in lower classes and Black people have little or no protection against rape, robbery and assault. The police state doesn't protect them; it more or less patrols Blacks and assaults them. The state comes down really heavy on Black and Puerto Rican militants. Assata Shakur and Lolita Lebron, among other third world political prisoners, have been and will be in prison for years on charges trumped up against them.

Black and third world people who do try and arm themselves are in trouble with the police. The upperclass does not want these people to revolt against their oppression. The cause of the violence directed at poor people and black people is not their aggressive nature against each other, but a system that promotes inequality and injustice.

Joanne Johnson, a woman prisoner at California Institute for Women, said this when asked what kind of women end up in prison, 'There aren't any wealthy women in the institution. There are mostly poor people, mostly there for victimless crimes, addiction or minor type things, like bad checks or thievery or various things that poor people are sometimes forced to do to survive.' Fifty percent of the people in prison are there for crimes against themselves (victimless crimes.) People who have the least get punished the most. The upper class profits by making it seem that all the violent destructive people are the people they are keeping under their feet anyway.

The economic system of capitalism guarantees that some will be rich and some will be poor. This is because capitalism is an economic system in which the point is to make and maintain more capital, which is money. The more money the successful capitalist has, the more money he can make. He controls the supply and production of things that people need to survive(food, lumber, gas, oil, metals). He pays his workers hardly enough so that he can sell the product back to them at a profit for himself. The workers are not only buying back the products that they produce, but they are not usually being paid enough to meet their survival needs. The successful capitalist is making most of the money and controlling the business. Therefore, there is a basic class system: the upperclass, which has the most power and gets most of the benefits of the class system. The middle class, which manages the factories and businesses for the upper class; the working class, which works in the factories and businesses and gets ripped off; and the poor, lower class, which is sometimes or never employed. This unemployed class is very necessary for capitalism to survive. It promotes competition for jobs and keeps the working class aware of what will happen if they lose their job. Because the standard of living is so high for a small percentage of the people and so low for so many others, there is bound to be unrest and violence. The more extreme the inequality becomes, the more violent the society.

The upper class has to protect itself from the violence of the people it oppresses. They consequently control armies, police forces, prisons, mental hospitals, education, and the media. These are all forms of institutionalized violence. This type of violence enters our lives more subtly because they are set up as if they exist to protect us, and keep us informed. They actually protect the upper class, and these institutions do more harm to more people than all the crime committed by the lower class. Anyone going outside of what the upper class dictates as 'normal behavior' ends up in the hands of one of these institutions-prison, the military, mental hospitals,

The media; T.V., radio, newspapers; with their violent messages, are blasted in our ears daily to remind us of the power of the upper class. The media shows us what happens to people who don't conform to their role. Women are low in the hierarchical economic class system. White women have more privilege than third world women, but all women are oppressed and set up as victims.

One of the primary means of keeping women from attaining personal and economic power is the violence directed at us constantly by men, rape, beating, etc. Our socialization, to make the situation worse, has taught us to not defend ourselves, to be passive and to believe we are too weak to fight back. Men, on the other hand, are socialized to believe they should overpower women, use women as personal property, and beat them into submission and obedience if needed. Women who don't accept their socialization are led to believe they are crazy, and put in mental hospitals. Shock treatment is a primary weapon of that institution to make rebellious women manageable and docile again. Women are subject to other kinds of violence against their bodies. The state of Missouri has given hospitals (male doctors) the right to deny abortions. On the other hand, poor and third world women are sterilized without their consent. If a woman tries to control her reproductive process, she is subject to a number of dangerous contraceptives- the birth control pill, IUD's, which are inserted into the opening of the uterus, can slip loose causing serious internal damage to the ovaries and the uterus. Because women don't really have power, we don't have any control over our bodies.

We have tried in compiling this issue of Moonstorm to analyze violence; to understand where it comes from and who it's directed at, defend ourselves, and use violence to our advantage. We've learned that violence is all around us and mostly going against us. But violence carries with it a certain amount of power. The collective has become more interested in that power. A lot of women, using violent tactics together, will be a definite threat to this system. Women learning self-defense as a group, and exploring the violence in us, and talking about it, is a strong experience. Men are not so quick to attack a woman who is being strong and aggressive. How many women have died violently, believing that if they just let this man 'fuck them once, he'd let them go? As women and as lesbians, we are exposed to rape, assault, laws against dykes, prison, a psychiatric system which calls us 'mentally ill', police and general public harassment. This government is not going to help us protect ourselves. We are going to have to do it ourselves. In this issue, we have included an article about guns and gun protection. Also, shelter for abused and battered women is trying to get started. We have articles that analyze violence in T.V. and media, and violence in prison. We have to do more and more thinking and planning around the issue of violence, and perhaps we will begin to approach a way that we control violence in us and around us, and it doesn't control us.

CHILDHOOD ADVENTURES

"HE SAID UNCLE"



Du Quoin is a small town located in Southern Illinois, population, 5,900. It must have taken my whole childhood before they changed it to 6,600. One reason may have been the stripmining jobs brought a lot of people to the town. This made the population grow. Either that, or the town board was too lazy to change the sign.

The town is very quiet on the outside. Inside, it's moving with petty violence and never-ending gossip. Everyone who gets a traffic violation is written up in the town paper. You can read about a young hot rodder getting thrown into jail for the fourth time this year. 'Bill Conners receives D.W.I. for the fourth time this year. The young man was ticketed for driving 70 in a 30 mile zone on Main Street at 4:00 A.M.' There's also stuff like, 'Man caught stealing tools from Bill's garage.'

The streets we grew up on were brick, or what big city folks call cobblestone. Now, they are all blacktopped to look modern. No two houses in Du Quoin look alike. There is, however, an alley running right smack dab down the middle of each block. This is so the trashmen could get through so they wouldn't be seen in the front yard. The alleys were also a meeting place of children. You would find kids here playing kick the can, bicycle races, tag, and hide 'n' seek.

To me, it didn't seem to matter what class you were brought up in. I picked on the rich as well as the poor. The blacks all lived on the west side of the railroad tracks. There were a lot of poor farmers that wouldn't sell their land to the mines, and as a result, they stayed poor.

There was one rich family who lived outside of town. They had two big mansions and they owned a whole fair grounds. Now, they are turning it into suburbs.

My father worked at the mines. Your dad either worked at the mines or had a part in them. If he was a banker, he loaned money to the miners. If he was a teacher, he taught the kids whose father worked at the mines.

Not many women worked. If they did it was unusual. Some wives helped their husbands in a retail field or they owned a dress shop, but most women raised families. In a town as small as Du Quoin, you could imagine the gossip. Everyone knew everybody. When everybody went to bed, who they went to bed with, and why. It's like you are born into gossip. You're either legitimate, or you're not.

I was the youngest along with a twin brother, George and I can say right here and now that we were legitimate. Not that you have much choice.

I remember as a kid, being very much into violence. I never played with dolls much. The ones I did play with, my brother and I kicked them down the stairs or hung them from the ceiling.

I do know one thing. You learn as a child from what other children do to you. James, a guy who lived down the alley from us, was always picking on me and the younger kids. When he grew too old to play with us we followed his footsteps and beat up on the younger kids.

We meaning Nancy, my best friend, Janice my second best friend, and George my twin brother. Nancy and I were really close. But, Janice and Nancy were really close too. We really got into being mean to each other. The three of us just couldn't get along. It was always two's company, three's a crowd.

I remember one day, Nancy informed me Janie Hancock (one of the younger kids) had deflated her tires. Nancy knew for a fact it was her. She didn't have any proof, but she hated Janie so much she knew it had to be her.

Nancy said, 'WE must do something about it.' I said, 'what do you mean WE?' 'Well, you're about the best friend I ever had, right?' Well, yeah, but— 'You'll do anything for me, right?' Uh huh. 'Barb, if you don't help me flatten her tires on that crummy bike of hers, I swear on ten stacks of bibles I'll never speak to you again as long as I live. I'll never come over to your house, and I'll tell Janice that it was you that put the grass in her dad's gas tank.'

I agreed. The next day, we went in broad daylight to the front yard of Hancock's house. Nancy had a slither of glass no bigger than a nickel. I had a pair of kitchen shears. We ran to the front of the house where the bike was. Nancy poked at the tires with her piece of glass. I slashed the front tire with one big sweeping stroke. Linda, Janie's baby sister, began to scream and point at us. It's a good thing she wasn't big enough to rat on us. We took off proud that we weren't caught.

Like a couple of fools, we went bragging to another girl on the block. The next thing we knew, the girl ratted on us. We swore we'd get even with her, but we never did. Besides, she was older and bigger than us.

The Kimbros lived down the street from us. Brian was about six and since he was a punk, we picked on him all the time. He also looked different; oriental like. We were cooler though, because we were white, older, and didn't talk with a lisp like he did. His hair looked like someone put a bowl around his head and trimmed away the excess.

Once when we were playing baseball, Brian was at bat and I was pitching. He hit the

ball right to me. Instead of throwing it to first base, I threw it right at him. I hit him as hard as I could and it hit him right on the head. The reason I did it was because I didn't want him to make first base. I told him I was sorry and the chump accepted my apology.

I was a 'tomboy' at heart. I loved to play baseball, basketball, and football. I was good too. Brian's older brother, Bruce, was two years younger than me. But he was bigger and I was a little scared of him.

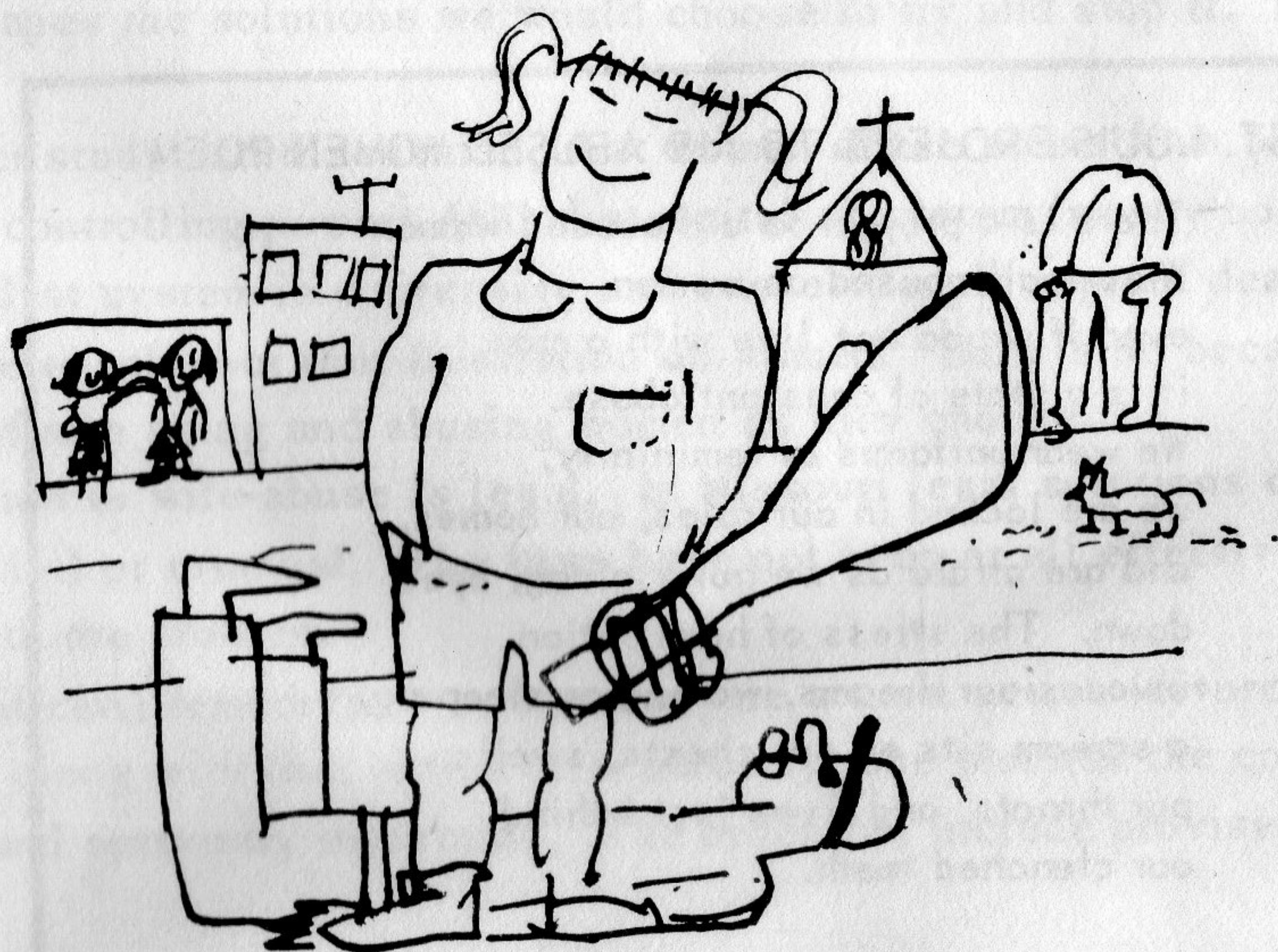
A bunch of us were in front of Hancock's house one day carving a pumpkin. I was sitting on my sting ray bike with the purple-taped handlebars and the mirror that never worked.

Anyway, Brian called to Bruce, 'Bruce, Bruce come home. Mutter wants you to go to the store with her.' I said, 'Yeah Brucie, go to the store like a big boy with your mommy-' Bruce looked at his fist, then he looked at my unsuspecting back. He began to breathe heavily. He hit me on the back as hard as he could. Then, he took off running. I was pissed. I jumped off my bike and ran after him screaming, 'you chicken-shit, come back and fight!'

Bruce ran into his dad. His old man said, 'you go back there and beat that girl up!' What could I do? Here came this kid foaming at the mouth, I had to fight him. We scrambled on the ground, punching wherever we could. Then, we rolled into some bushes. I got Bruce's head pinned under a gutter. I began to beat the holy shit out of him. I said 'say uncle Bruce, say uncle!' He muttered something as blood streamed down his nose and face.

Bruce had a black eye and a bloody nose. However, I still lost. I got in trouble with my parents for getting into a fight. I was sent to bed without supper. Bruce got whelps on his rear-end from his dad because he had let a 'girl' beat him up.

I believe what I did as a child was very good for me. I had an exciting life. Something was always happening. I was a leader of the gang in the neighborhood. Some looked up to me, many feared and even hated me, but it felt good.



When I turned fourteen, that feeling of power wasn't so good anymore. Girls were turning into women. I wasn't but everyone else my age was. I was very confused. It was not ok for girls to be playing basketball at my age. I was supposed to be getting interested in boys and going out on dates. I refused, at least halfway. I used to hide to play basketball after dark so no guys or even girls my age would see me.

I was taught many lessons in high school and sometimes I did the teaching. I didn't start my period or develop breasts until the summer of my sophomore year in high school. There was a rumor going around school that I wore falsies. In gym one day, I disavowed the rumor by opening up my gym outfit in the locker room for all the girls to see. I said, 'See girls, it's the real me!' They were utterly shocked.

Now, I know that doesn't have to do with violence. However, it shows what women have to do to prove they are real and not a phoney. Not somebody else's woman, but you can be YOU.

I feel that I am a very powerful person today, but under different standards. I don't go around picking fights with men, however if any get in my way, I will fight for my rights.

Nancy and I are still very close friends today. We each see things from different perspectives but deeply respect each other. Nancy is a nurse now in Southern Illinois.

I think violence is the wrong word to use in my case. To us, they were adventures. They were exciting, and we did the things out of our own creativity.

Childhood violence can be taken in many different forms. This was a time in my life when I was into being very aggressive and powerful. I think they are important to people as they come about. Maybe reading this can make you think or relate to something you enjoyed as a child. I hope so because this is what this article was all about.

'Say Barb, remember when you ate that Mexican jumping bean and you thought you were going to jump up and down for the rest of your life?!!'

ST. LOUIS PROJECT TO AID ABUSED WOMEN POEM

There is a project to aid abused women
We are all abused as women,
even if we do not live with a man,
it is a state of constant abuse.
We wear uniforms of femininity,
we are locked in our roles, our homes,
and are afraid as we hurry along, eyes
down. The stress of humiliation
invades our dreams, waking or sleeping,
a scream sits on our chests, swells
our throats, and lives just behind
our clenched teeth.



abused women

Abuse of women by the men they are married to or live with is a serious problem which spans all social and economic classes. There are no nationwide statistics, but, in Kalamazoo, Mich. there were 5,600 cases of assault a year in a county with 40,000 families. In another Mich. county 35% of all assault cases reported to the police are wife assaults. Studies done in the lower class Black community in Harlem and a white upper-middle class suburban community in Conn. showed high incidences of wife-abuse. I believe that tracing the origin of woman-abuse is crucial since it shapes the solutions we would choose to try and stop it. It's my

belief, after study and discussion, that woman abuse stems from both patriarchy (men have controlling power) AND the capitalist system (money-holders have power). The capitalist system is oppressive and causes people a great deal of frustration. Men choose to take out that frustration on women. This is so because the system approves of men using and abusing women as they choose.

One solution to wife-abuse is legal. In Missouri legal solutions can be classified as either civil or criminal. The laws have not been at all effective in solving or dealing with the problem.

In terms of civil remedies, a woman can file a civil action (divorce or legal separation) and either along with that action or separately, she can ask the court for a restraining order and temporary injunction. The order can include provisions which order

the man to stay away from the woman and may even order him, given the 'proper' evidence, to stay away from the family home. This remedy is not easy to obtain because a lawyer is usually needed to draw up the proper papers and present them to the judge. Then, the man must be served with the papers and appear in court, if he so desires, and defend himself. All of this can take as long as two to three weeks, which makes it less than an immediate remedy. It is also ineffective because it does not guarantee protection from abuse. In fact, another abusive situation **MUST** occur before the man is required to return to court and **be** held in contempt of the court order.

Criminal remedies which exist are essentially the same as those available to any victim of crime. The police could be called in and the man could be arrested. Women can press charges against their abuser after the fact by filing a complaint at the prosecuting attorney's office. The Prosecutor decides to prosecute only if

he is convinced the case is strong enough for him to win.

Criminal prosecution is ineffective due to the fact that the laws are oftentimes

unenforced by the police and prosecutors. Police are hesitant to become involved in 'domestic disturbance' situations because they fear being injured. When police do respond they are taught to attempt to mediate the situation and discourage arrest and the woman from pressing charges in order to 'preserve the family'. This means that oftentimes when the police leave after not arresting, the woman is beaten again.

Further, prosecutors are hesitant to prosecute because they say that too many women won't stick with the prosecution. Women find it hard to pursue prosecution too because they aren't given enough support and protection. For example, the man will oftentimes get out of jail on bond awaiting trial and will threaten or harass the woman into dropping the charges. No protection is offered by the prosecutor to prevent this from happening.

There are numerous proposals in state legislatures around the country which could affect the laws in this area. These include: 1. Expanding what a court can order in a restraining order to specifically allow the court to put an abuser out of his home. 2. Requiring police to keep statistics on woman abuse. 3. Specifically making woman abuse a crime. 4. Establishing domestic crisis intervention forces within the police department. 5. Allocating funds for shelters. Also lawsuits are being brought in a few states to require **police**, **prosecutors**, and courts to enforce the present laws.

Attempts at making the law more responsive to women's needs will not be effective in our society because sexist values are reinforced by our culture and our law.

Also, the society perpetuates discrimination against poorer and minority people in general and laws that are enforced will necessarily fall harsher on those with less money and subsequently **less** power. Therefore, it is vital that we search out alternatives to the law to help alleviate the problem.

Women throughout the world are setting up shelters. These provide a woman with the alternative of getting out of her situation and into a more protective, supportive space for a period of time so that she can have a real opportunity to decide what she wants to do. Oftentimes women don't have the money and resources to get out of their predicament on their own.

In St. Louis, a group called St. Louis Abused Women Support Project is involved in starting a shelter. The group consists of about 25 white women from various backgrounds. The group has been meeting for about 6 months. We have decided after input from battered women and those who work with battered women that a shelter is of primary importance. The group has reached some consensus about the shelter in that it will be located in a multi-racial neighborhood in the City of St. Louis easily accessible by public transportation to women of all classes; it will be open to women and their children; and will be run largely by the women who use it. It will provide referrals for legal, job, and other types of counseling.

The project meets every other week and has sub-committees which meet on the alternate weeks. Most of the actual work is done in the sub-committees which are: 1. funding; 2. community outreach; and 3. investigating other shelters. The meetings of the entire group consist of a business meeting portion and a self-education portion and self-criticism. The purpose of self-education is to learn more about wom^an abuse and discuss our own experiences as well as establish a political perspective from which to deal with the problem. The process is hard, slow, often frustrating and even sometimes rewarding.

The group has incorporated and is in the process of applying for tax-exempt status. We have applied for one grant and will be writing further proposals in the future. The group is looking for new members who are committed to starting a shelter. We would especially like women who have need of a shelter to help set it up.

If you are interested, call 721-1616 for more information



this describes the feelings i had after
being raped several years ago.
instead of being angry toward the
rapist, i turned the anger inward:
why didn't i fight harder? why did i
go out alone? i didn't tell any one
about it until years later, and it was
only then that i realized that it
wasn't my fault.....

...who would choose this
this anger

i hate you, hate the
smile you wear, your
words your

body and
just last night, naked in bed
the answer:

madness, suicide
yes but not once
a thousand million times

die for your masks, die
for your lies, for the
days and nights

the sweaty sheets, the
moans, touching
harder harder

up and down, again
again and afterwards
it's as though

you never existed or
worse
walking in crowded places

the eyes touching places
fingers have never been -
then whose crime

is it? a child of fourteen
lying bleeding and ashamed
eyes closed, thinking

if she saw me now
my mother's heart would
surely break

yes this is the reason
this confusion, this
self-consciousness this

self-hatred do penance
with each slash of the
knife, feel

relief as the blade
penetrates i
have read the poetry

of others, poetry of
bodies tangling freely
whispering touch me

but this
only
this

is real.

miscarriage

after being raped at 14, i had
conflicting feelings when i
discovered i was pregnant...

my swollen body swelled
tears were useless then

i hid you from myself
until i could deny you no longer

when i was ready
i called for you

but while i was watching
you were born, lived

and died.
my motherless fatherless child

i think of you
who was never returned
to earth to dust
but was simply flushed away
with a drop of blood

RAPE

"Rape is all the hatred, contempt and oppression of women in this society concentrated in one act."

Andra Medea and Kathleen Thompson, Against Rape.

Violence against wimmin often takes the form of rape; physical abuse of a person where part of this abuse includes forced genital contact. Rape is a highly aggressive, offensive, hateful act used by ALL men to keep ALL wimmin oppressed and in fear. The fear of rape affects all wimmin's lives, whether we are Black, Chicana, Native American white, working class, upper class, etc. Although many of us do not choose to think of rape in personal terms unless it has happened to us or someone close to us, we all live in fear and arrange parts of our lives around this fear. When we make decisions about where we live, where we work, when and where we venture outside the "security" of our dead bolt locks on our doors, we are considering how much of a chance we have of being attacked. The fear of rape keeps wimmin from doing many activities which we want to participate in. Wimmin are expected to stay off the streets unless we are "protected" by a man. If we don't have a man with us, we are free "game" for any man. Wimmin in sexist society are treated as objects which are owned by men. This has been true throughout HlStory; first a girl is the property of her father, then of her husband. The idea, and widespread acceptance by both wimmin and men, that wimmin are objects is the cause of rape.

When a woman is raped, she is being controlled by a man or men who use her to prove their "manliness" to themselves and/or others. The idea that this is an attempt of men to show that they are powerful is essential here. Every man is told that every woman is an object to be bought or taken. No matter what class or race a man belongs to, there is always one group that he has more power than simply because he is male. That group is wimmin. In a society where power is the ultimate measure of self-worth, wimmin are the least powerful. The only value that wimmin can claim is according to how powerful the man or men they associate with are. In this system wimmin are not seen in terms of what they do or how much they have, rather it is their price or how much a man has to spend on them monetarily, emotionally etc. in order to own them sexually that is the measure of a woman's worth. To illustrate this more clearly, in conventional marriage, a man is paying a lot for his woman. The man who takes his woman out on a date and buys her an expensive dinner expects that he has met her price. Perhaps the most clear example of these values lies in the relationship between a prostitute and her customers. Here there is no game playing; a price is set, and that is the monetary value placed on woman as sexual object. Rape is stealing an object without paying for it. Many rapists like to think that the victim enjoyed being raped; that she just had the most sexually fulfilling time of her life. By assuming this, the rapist

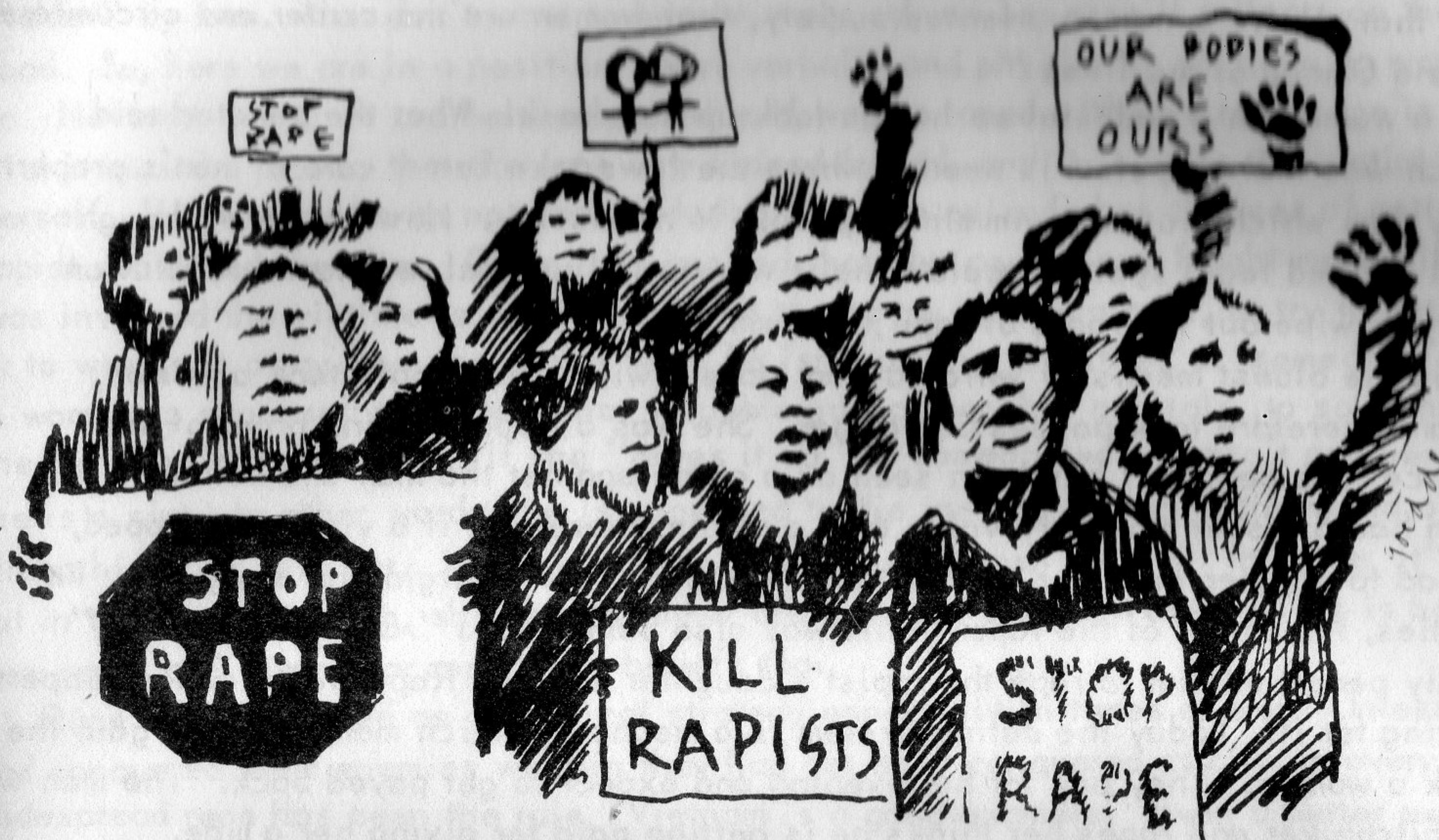
has proven that he is truly a man because to be a man is to control wimmin physically and emotionally. That the woman involved was knocked unconscious, or beaten up, or threatened first only matters because it is an indication of the rapist's power. Rapists often believe that when a woman sees how powerful they are, she will want to be raped. Many ask the woman they have just raped if she will go out with him. All of these ideas are taught to all of us in schools, mass media, and perhaps most blatantly, in advertising. Rape is built into society. It is not a crime unless the victim belongs to a powerful man, and even then, the victim is blamed for the crime.

After a woman is raped, if she goes the route of reporting the attack, she faces endless, tactless and irrelevant questions from a variety of strangers, most of them male. Doctors (who have never given a pelvic ~~before~~ but read about it), police who want to hear the details (how many times, did you come), attorneys, and by people around her - people at work, her friends, parents, lovers, boyfriends, husbands, etc. They all question the legitimacy of the victim's complaint and guilt-trip her instead of being supportive. It is easy to see why many wimmin never tell anyone that they were raped. If she can't rely on the people she's close to for support, she questions her own innocence and feels guilty and shameful. This pattern of public harassment and subsequent victim self-hatred is just the response which patriarchal society wants the woman to feel, for this is a way in which oppression of wimmin is perpetuated by both ~~men~~ and wimmin.

All men have an investment in keeping facts about rape contained. There are myths which are taught to everyone often in subtle ways. No matter how these ideas are taught they are learned and accepted. Perhaps if there were more discussion about rape, people would look at these myths and recognize them as totally false. One of the myths about rape is that only bad wimmin, wimmin who ask for it, get raped, so that if we are good, we have nothing to worry about...in other words, if we talk or think about rape in personal terms, we must be the "type" who asks to get raped. There is no specific type of woman that gets raped.

Another myth is that only certain men are rapists. People expect the rapist to be a mentally deranged individual who lurks about in alleys and at school playgrounds foaming from the mouth due to a severe case of rabies and V.D. While there are characters such as this, any man is a rapist. Rich, poor, Black, white; just as any woman is a rape victim, any man is the rapist. The men convicted for rape are usually Black, third world and poor, but this is only an indication of how the legal system discriminates, not who rapes wimmin. It is no wonder that rape is not dealt with satisfactorily by the public. When most men are rapists, whether they have raped a stranger, an acquaintance, their wife, daughter, sister, or a prostitute. And they in essence are the legal system. It follows that they are not going to condemn their "brother" for an activity which they do not consider criminal at all. Recently, a judge in Wisconsin ruled that a boy who raped a woman was only reacting in a normal way to the way wimmin dress and so he was acquitted. Judge Simonson was voted out of office as a result of protests about his ruling. This case brings to light a good point: the boy was reacting in a way he has been taught to... after having learned that wimmin are objects, and if you like the way it looks, take it. Rape is seen as a normal way for men to express their sex drive (which is supposedly

mysterious and uncontrollable). That rape is the nation's most frequently committed violent crime as well as the most common criminal offense against wimmin in society, indicates that for men, rape is a way of proving their masculinity.



RAPE IS ALL THE HATRED AND CONTEMPT AND OPPRESSION OF ♀ CONCENTRATED IN ONE ACT!!

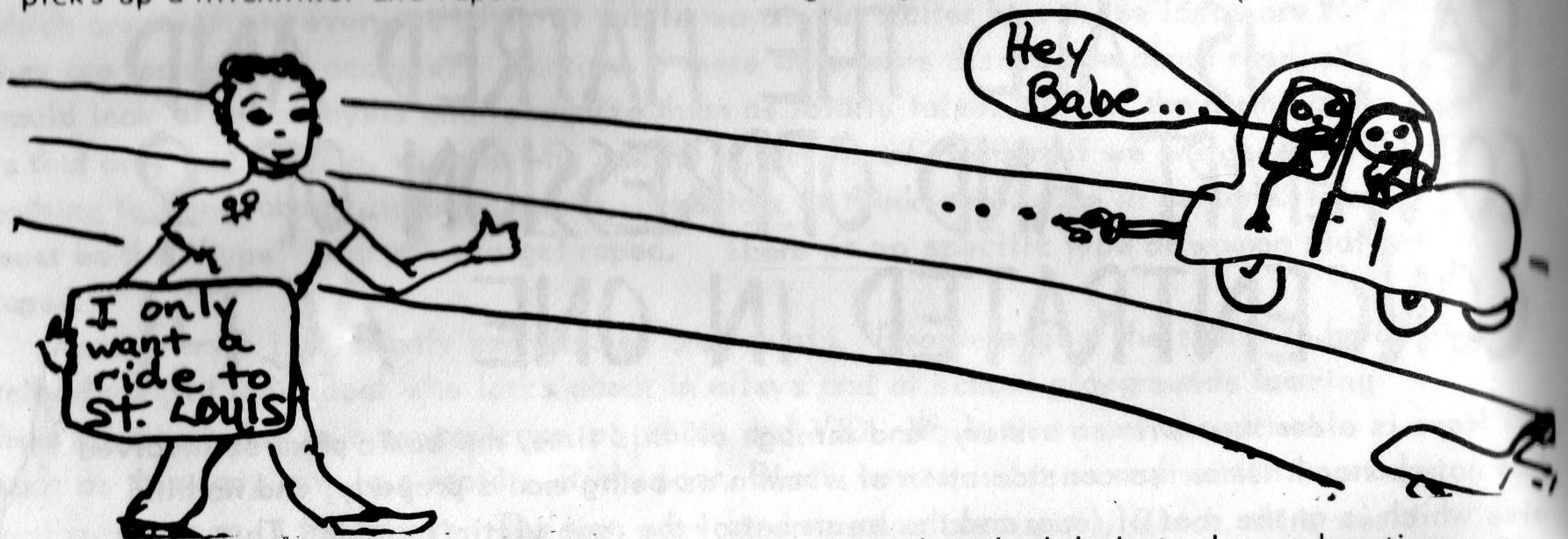
Rape is older than written history, and through all this time, the basic premise involved has not changed. It is the consideration of wimmin as being man's property, and nothing else which is at the root of rape, and the treatment of the rape victim herself. This is why rape is not seen as a crime against a woman or wimmin in general, rather rape is a crime against men's property. Even in recent times, men who have taken what they see as feminist stands on the rape issue prove themselves just as sexist, and perhaps more damaging than the everyday pig. One such man, Senator Mathias, Maryland, proposed a bill to establish a national rape crisis center to study the causes and effects of rape. While this may sound like a pretty indirect way to deal with rape to start with, the senator keeps putting his foot further and further into his mouth by explaining why he feels the need for the center:

"For if there is one thing that American males have always prided themselves on, it is that, more than any other group of men on earth we care about our women. If we slave and we sacrifice and we struggle, it is not for ourselves but so that our women can enjoy

advantages far greater than those we, ourselves, are able to enjoy. We fight no war, adopt no program, create no law that is not ultimately and unselfishly aimed at making life better for our women. We have, it would appear, every reason to believe what we have said of ourselves: that we are a women-oriented society, that women are the center and circumference the Alpha and Omega of our lives."

A man puts a woman on a pedestal so he can look up her dress. What the senator said in his speech was that a system is needed where the laws take better care of men's property. In fact, a system which protects wimmin as people is necessary. However even though an improved revised legal system would benefit wimmin, a cultural, economic revolution is necessary to wipe out the roots of rape; sexism.

Rape is the oldest means by which a man stole a wife. He simply took a woman, raped her, and therefore took possession of her. She was a trophy, living proof of his virility. Since rape began, it has been seen as a crime against the man she belonged to. A non-virgin had a lesser monetary value than a virgin, therefore, if a virgin was raped, the rapist had to pay her father or brother the "full price" for a virgin and marry her. In many societies, the father of the rape victim was also permitted a "rape of retribution" which legally permitted him to rape the rapist's daughter or wife. Rape was stealing property without paying for it. Today the dating system is a means by which men feel they gain the right to fuck a woman. They pay for her evening and expect to get payed back. The man who picks up a hitchhiker and rapes her thinks he is getting paid for giving her a ride.



At this point, I am going to discuss a few more myths which help in the explanation of some of the rape victims difficulties after they have been attacked. Many people believe that wimmin want to be raped. Perhaps the best way to dispel this myth is for you to ask a victim if she enjoyed it. I guarantee, her answer will be no. This myth arises from the idea that if a man shows he is forceful, then a woman wants him to fuck her. This is a male fantasy and nothing more. The notion that if a woman doesn't want to be raped she won't let it happen is one which is very damaging to the rape victim. First, in situations which men label as sexual, wimmin are not given the opportunity to say no. If we look at the movies, we see wimmin portrayed as endlessly playing games with men. It appears that if a woman says yes, she means yes, and if she says no, she means yes. Example : John Wayne movie. He's been chasing after her all movie long. She wants him, but doesn't admit it (says no, means yes). Last scene: He grabs her, she beats on his

back (saying no), then he forces her to kiss him; she melts into his arms (yes) and they live happily ever after. I'm sure he beats her up occasionally, but that is just to keep her in line. Get the picture? Watch a movie sometime and look how we are portrayed. From this type of image, men learn that no matter what wimmin say or do, they want to be forcefully "taken" by men. Men don't want to hear wimmin say no because it reflects on their manhood. So, here we are in a position where verbally and physically we have no way of saying no. Nevertheless, we are held responsible if we get raped. When a rape case is brought to trial it must be proven that the rape was indeed forced, and it is up to the victim to prove herself. If the woman was not beaten during the rape episode her chances of getting the rapist convicted are slim. Often it is implied that she could have fought more. If a weapon was involved the victim is either expected to pay no attention to it, or try to get away, or to wrestle it away from the rapist when he isn't paying attention, or some other time. A woman is supposed to protect that valuable part of her, her genitals, to save them for the man who pays for them. If she "gives it up" to someone who doesn't pay her, then she is a slut. In other words she is supposed to die instead of facing the world after someone sticks his prick into her. If the woman is heterosexual, men do it all the time, it's okay, but in the rape situation, she should rather die than get sexually used. This is how men view rape, and wimmin accept these beliefs too.

Rape has been used as a political strategy especially in times of war. Unless soldiers had conquered their enemies wimmin they had not truly conquered at all. In every war widespread rape has been the rule. Vietnam is a good example. Even a better example however is in the case of Bangladesh. The Pakistani soldiers were given orders to rape as many wimmin as they could because they knew that because of custom, the wimmin would be shamed and not allowed to return to their husbands or any men---mass genocide. As was expected, the wimmin were not allowed to be with their husbands or any man. The government of Bangladesh saw it necessary to declare these wimmin national heroines and not guilty for their having been raped in an attempt to keep that society alive. Of course this resolution was for the survival of the country, not out of empathy with the wimmin.

Many wimmin who have been raped go through a period of guilt feelings, whether it lasts for weeks, months, or years. We have bought all the myths of rape and blame ourselves for not fighting back, or not fighting back more; we blame ourselves for not getting killed. The anger which we should be getting out at the rapist is often internalized. This guilt and self-anger and hate is, at all levels of the legal system, re-routed towards ourselves. We are told that we are at fault, and only have ourselves to blame. We shouldn't have been at that place at that time dressed that way, etc. It goes on and on. As wimmin in this society, we are taught to deal with guilt, fear and anger in specified ways; guilt and fear as constants, and anger either self directed, directed at other wimmin, or not at all. It is essential that rape victims get support from each other and other wimmin. We need to be believed, and we need time and space to express all of our feelings about rape. At this point, we can give that to each other. The legal system is quite clearly a mess. Occasionally a state will pass a law which prohibits the introduction of the history of the rape victim into the court proceedings, but this is nowhere near enough advance to do anything. We need to get to a place where the rape victim who kills her attacker is not con-

victed of murder. We are all potentially rape victims. Instead of hiding from this, let's do something about it.

Four years ago, I was raped in St. Louis. My friend from out of town had come to visit me for a few days, and we decided to take a walk very late one night. Since I had just



come to St. Louis a month before, I hadn't formulated ideas about "safe" areas to walk. Now, of course, I know that there is no "safe" area -- just areas which are less dangerous than others. Anyway, Ameer and I were confronted by this man as ^{we} walked down Skinner between Milbrook and Delmar. He seemed to appear from nowhere. He said he was a cop and showed us a gun to prove it. From the time he started walking with us, we could not communicate with each other. We were afraid to run, fearing that he would shoot, and we thought that we could talk our way out of the situation. We tried -- and tried, but it didn't work. He was saying that there was a curfew, and that he'd take us to the police station unless we let him fuck us. It was evident that he was lying for several reasons, but that gun was threatening. Finally, I called his bluff. He put the gun into the back of my head and forced us to walk across Milbrook and down Limit Walk, an alley. He made us lie on the ground. He raped Ameer first, saying he'd shoot her if I moved. I felt so helpless -- I thought I was dreaming -- it just couldn't be happening. I grabbed Ameer's hand and held on -- just to give her some kind of support. Then he raped me. I just stared up at the sky and didn't react to him at all, although I felt like throwing up. He made us get up and walk some more. By this time I was feeling extremely guilty about not protecting Ameer. I felt very responsible, so I decided that I would risk getting shot so she could get away and not be raped again. He told us to stop walking again. I thought he was going to rape us again. The words started to come out of my mouth. I said, "Look if you..." and then

he said he would let us go . I don't know if I ever could have completed the sentence, that he should just shoot. He told us how to get back. Amee and I talked on the way home, then we took very long showers and talked some more. She went to sleep. I couldn't.

Ever since that time I have been unable to get out anger at the pig who raped us, rather I have felt incredible self-guilt because I did not get killed and prevent the rapes in the first place. I have flashbacks occasionally and am afraid to be alone at times. Even though I know all of the myths, and all of the rationales for expressing anger at the rapist, I have had and still encounter difficulty in dealing with my rape experience. Amee didn't start facing that she had been raped until several months ago.

Our experience is just one of millions. Wimmin are raped everyday, by husbands (under the law there is no such thing as a man raping his wife because she is his property), by boyfriends, neighbors, strangers, business executives, teachers, etc.

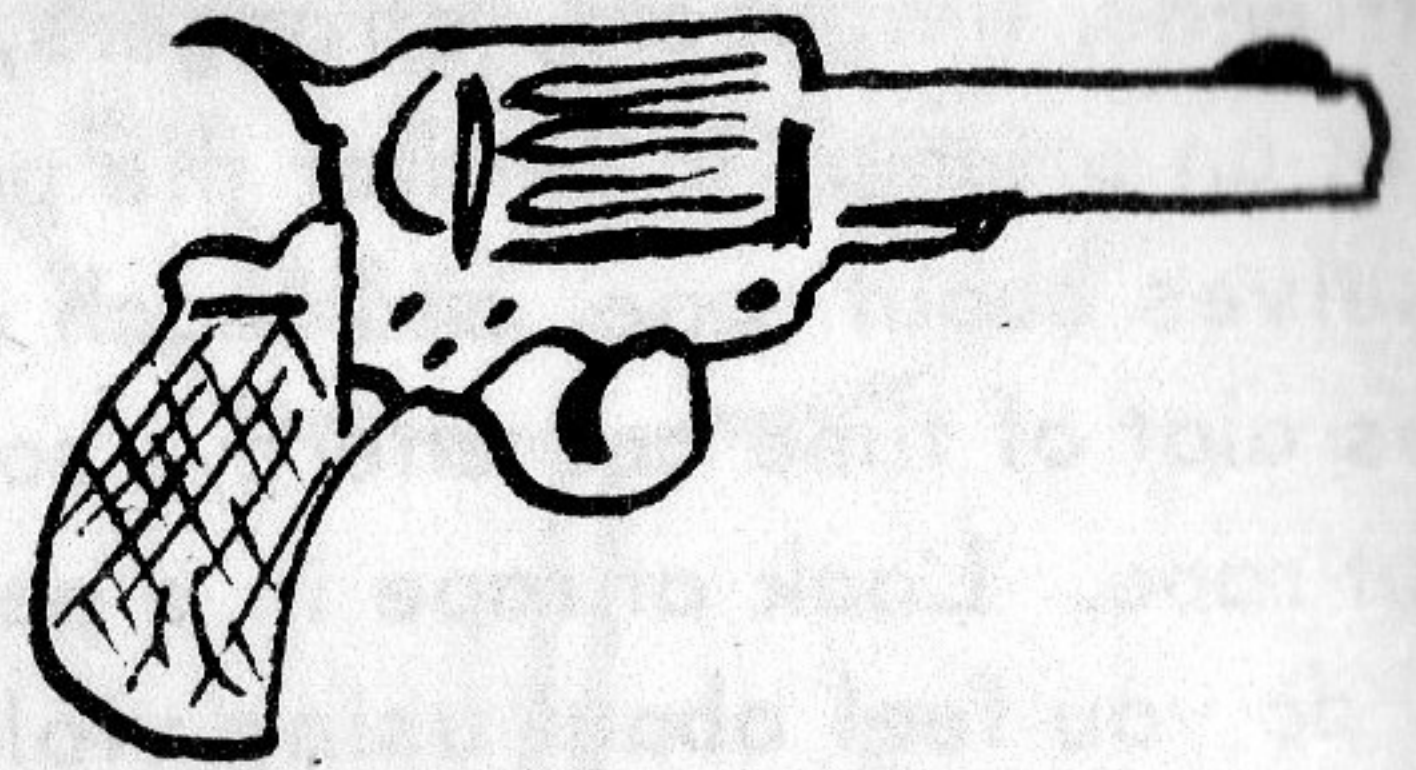
In an attempt to further the positive work done in the field of rape, we must first educate ourselves about rape, and teach others. The strategy of re-teaching millions of people takes alot of time and energy, so right now what we can all do is look at our own attitudes about rape. Look at rape in a personal way. What would you do if it happened to you? How do you feel about using violence to protect yourself? Do you feel like it is worth it to fight back? Talk about it with other wimmin. If you deal with men alot, talk with them about it. (See how they feel, you might just choose to not spend time with them anymore.) In short, look around and listen to yourselves and others. Find out if there is a rape crisis center where you are. If you have the time, help out. There is plenty to do and we are the only ones who are going to do anything. We can't wait for men to legislate change, they would only be defeating themselves. If and only if we work together is change going to occur. Find strength in anger. We've got enough anger to go around. Do it for us and our mothers and daughters and sisters.



SELF DEFENSE^{and} GUNS

-OR-

Feelin Chummy with
yer gun



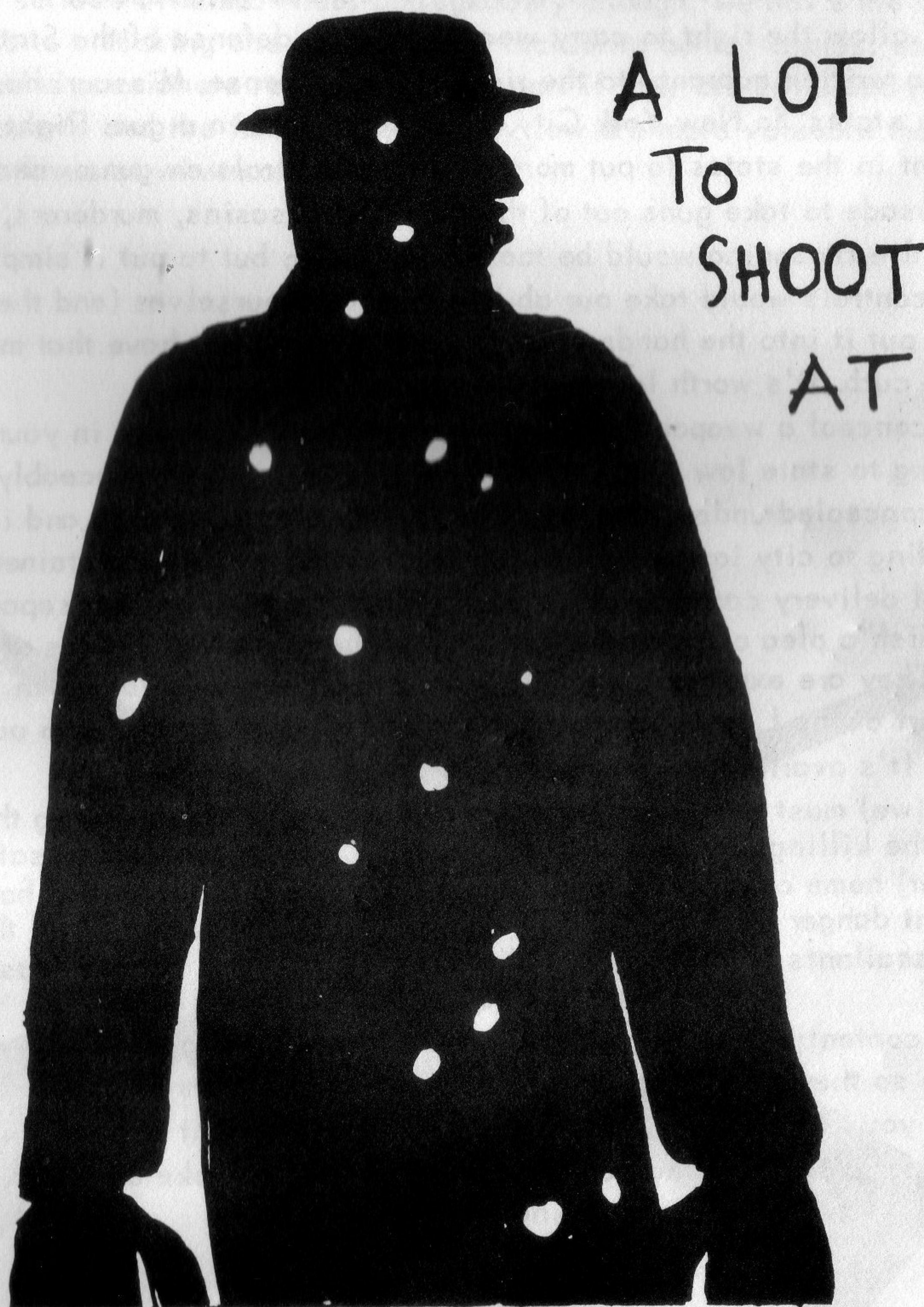
Recently, I moved to the country to live alone in the peace and quiet...but after a few unfriendly gestures from my neighbors, I got the impression I was being threatened. Whether that was true or not, I was terrified thinking every nite that the sounds I heard were men coming to rape and maybe kill me...I was terrified while secluded in a sparsely populated area where crime is proportionally lower; and in the city where I've grown up, I had all the confidence in the world... the city where people are killed and raped everyday, we retain our false security through the city's familiarity and the false comfort of having so many people around...

"the danger of attack on us all the time is very real, yet most women don't take it really seriously, enough to do something in a realistic way to defend themselves. Even when all our friends around us are being raped and mutilated- even when our very selves are attacked- we(*many of us*) still are slow to really do something to protect ourselves. We carry hesitations, doubts, the feelings that (*we wonder if*) when it comes down to it (*if it is our own*) life or the attacker's life, could we really kill? And it is never so clear cut as your own life at stake. Too many women have submitted to rape with the idea that by not resisting they were protecting their lives, and they probably felt they were doing the best thing until the moment they were actually killed by their attackers." *From The Women's Gun Pamphlet*

It takes courage to be ready to actively defend our self-esteem and our bodily safety, and our lives, especially when it involves being prepared to kill. It is very hard to decide to kill and suffer the consequences of not only the effect it might have on our emotions, but also the consequences of the law. We find that the interpretation of the law is inconsistent and the decision of a higher court might overrule a previous lower court's opinion. As we have often found, the male hierarchy of the courts can be more willing to believe the story of our male attackers before our own. Attempts are made to discredit our integrity in court. In the case of rape two basic assumptions are made in court: women will usually lie

and women really consented so it wasn't rape. And to carry that thought a bit further— it wasn't illegal entry or anything that wasn't 'asked for'. So deep is this distrust of women that in some states the court can allow the defense lawyer to have the victim subjected to psychiatric examination and present the results to the jury. Victims of other crimes are not normally subjected to such treatment.

I was afraid of really hurting someone enough to endanger their life in an attempt to defend myself with a gun. I mentioned that I would try to shoot someone in the leg, if need be, in order to get away. The woman I was talking to in a gun shop and a deputy sheriff agreed that it would be foolish to make an attempt to only injure an attacker. If he is only wounded he will use lies against you as testimony, and it is assumed that deadly



weapons are always used with the intent to kill. Intending to kill in order to protect your property or money is one thing men understand . . . they cannot understand how you can take seriously an attack on your body.

I realized that it has become easy for men to dangerously take out their aggressions on women and not be held responsible—even if they are caught and tried. If the judicial system is not enough of a threat to men being violent towards women, then women must become that threat—in their ability to effectively defend themselves.

That made me decide to know what the laws are concerning self-defense—for myself and for you. I didn't do as much research as I would have liked, but here's what I found.

Missouri Statutes: Article I, Section 23

"That right of every citizen to keep and bear arms in defense of (her) home, person and property, or when lawfully summoned in aid of civil power shall not be questioned; but this shall not justify the wearing of concealed weapons."

Some states only allow the right to carry weapons in the defense of the State in the form of a militia, and have no written guaranty to the right of self-defense. Missouri has more liberal state laws than many states. In New York City it is illegal to own a gun. Right now there is a big anti-gun movement in the states to put more and more controls on gun ownership in what is played up to be a crusade to take guns out of the hands of assassins, murderers, suicidals, and children. To go into the reasoning would be too lengthy here, but to put it simply from what I've read: It seems such controls would take our ability to defend ourselves (and the state if need be) out of our hands and put it into the hands of a police state, and not have that much effect on the crime they set out to curb. It's worth looking into before it's too late.

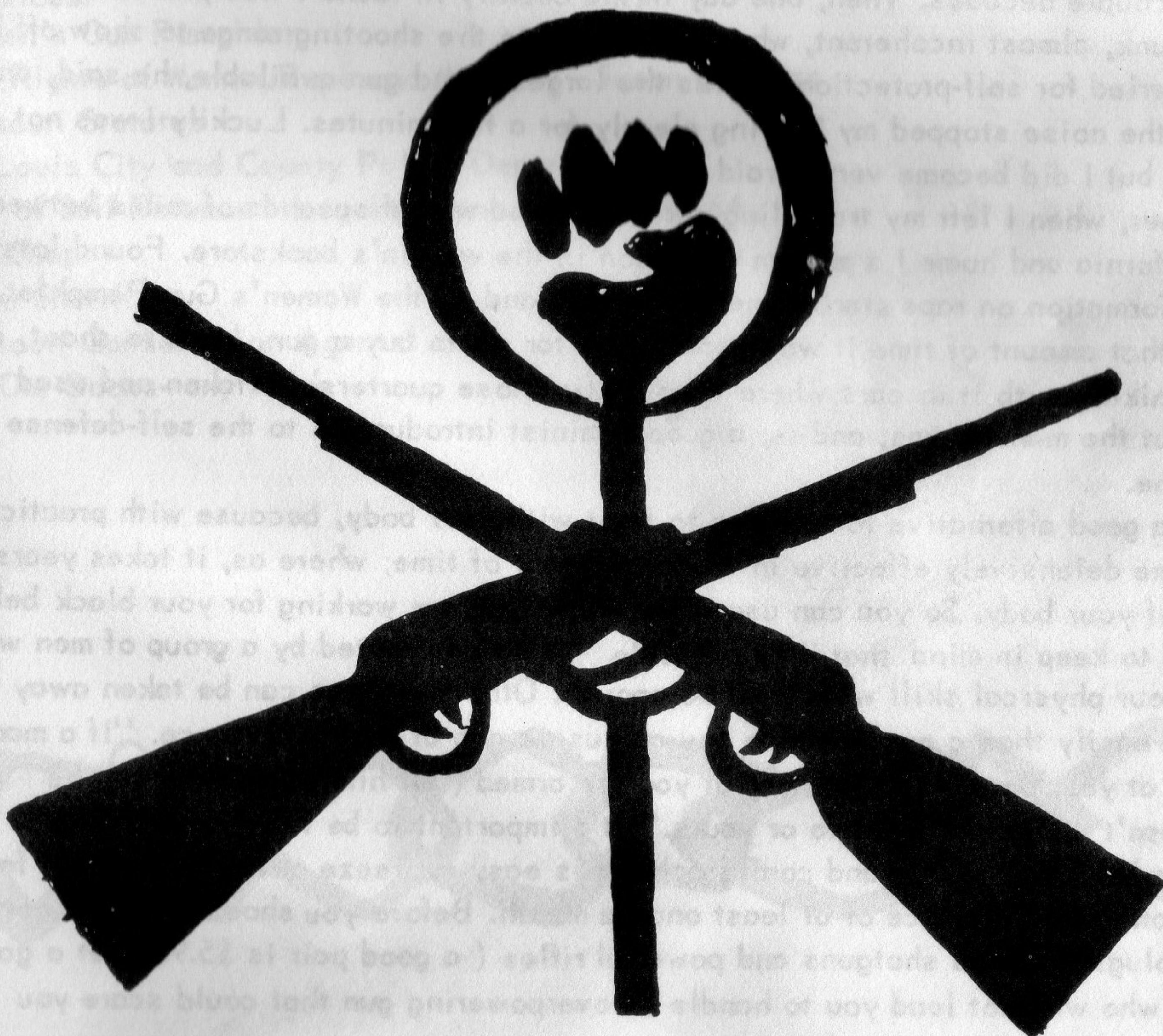
It is a felony to conceal a weapon from plain sight on your person or in your car. When transporting guns according to state law you may carry them if travelling "peaceably" throughout the state if it's not concealed under the seat or in the glove compartment, and is in plain view, unloaded, and according to city law: unloaded and secured in a locked container or in a case or sealed in the original delivery carton..." and always with ammunition in a separate place.

In order to establish a plea of self-defense in court there are four "terms of contention" which must be met. They are explained and illustrated in laywomen's jargon in *The Law of Self-Defense*, which is part of the Legal Almanac Series printed to introduce us to our legal rights and responsibilities. It's available at the public library.

(1) "The slayer (we) must not be the aggressor in provoking or continuing the difficulty that resulted in the killing; (2) (she) must retreat as far as is reasonably safe before taking life, except in (her) home or place of business; 3) (she) must actually and honestly believe she is in imminent danger of death, great bodily harm, or some felony, and that it is necessary to take the assailant's life to save (her)self; and 4) (she) must have reasonable grounds for such belief."

The first term of contention - provocation - is an effort to keep people from encouraging an attack on themselves so they would feel justified in killing. Mere threats on your life are not enough to justify you killing; but in that case you have the right to have a court order put upon that person for disturbing the peace. So we must not provoke an attack by aggressive actions or words, and we must avoid escalating violence.

In the case of retreat, when we are assaulted outside of our home or business it is necessary to adequately attempt "to avoid danger and avert the necessity of taking another's life," as long as it is "consistent with our own safety." The condition of this doctrine is relaxed when there is a threat involving guns or when in our own homes. Presently it is a felony to carry a gun when outside one's home or business in the city of St. Louis, as a result of laws passed during the riots in the late Sixties. In Missouri, to wear a gun in your business you must have a permit. I was told that in the case of defending yourself in your own home: breaking and entering - moving or opening a door, window, etc. without invitation - is assumed to be a burglary which is a felony; and we are given the right to stop with whatever force is necessary a person fleeing from a felony. A felony is a burglary robbery, murder, rape, mayhem, forgery for over \$50 or kidnapping... "But you wouldn't want to kill someone for signing a bad check," a policeman told me. So I wondered about the validity in court of shooting someone for rape. Even though it is a felony, many people don't consider rape to be a serious offense. Also, outrageously enough, we have the right by Missouri law to shoot someone attacking one of our family including aunts, uncles, etc. but not our friends. It is not considered a passionate response on our part if they are not blood relatives who we are defending. Property and the family structure by law are more valuable than the physical well-being and the lives of women and their friends.



The third and fourth terms of contention involve the immediate need to kill in self-defense as a last resort, and that is unavoidable and inescapable. If you feel you are being threatened beforehand always register any complaint in a report with the police. Then you will have records of previous threats leading up to any serious encounters and your attempts to avoid further encounters.

"Since necessity may be apparent or real, it's determination is obviously a question of belief." However, to have reasonable grounds for believing you are in danger of death or serious bodily harm "you must show you were not motivated to self-defense by undue anxiety or by malicious intent and that you took into account the nature of the provocation, the necessity of response, and the impossibility of avoidance." This is an attempt to separate fatal response situations from assaults that can be met by subdued or equal force.

A friend left her rifle-shot gun combination in my care, while she has access to another for the summer. I'd never shot a gun before, but kept it near my bed (another false security when you don't know how to use it) so that I could scare someone away with it if I needed to. I remembered my experiences with guns that came a couple years ago and last summer. When I lived in the country with only one other person, the only two women I knew, who grew up there, both slept close to shot guns. At thirty five and eighty years old, they thought guns were a necessary part of country living and tried to convince me of the same. I remembered seeing a friend's grandmother in Southern Missouri shoot a squirrel out of a tree for dinner. Country women have always been closely associated with guns for food and protection up until the last couple decades. Then, one day in the country in Idaho I was picked up hitchhiking by a drunk, almost incoherent, who took me out to the shooting range to show off his gun that he carried for self-protection. It was the largest hand gun available, he said, and so powerful that the noise stopped my hearing clearly for a few minutes. Luckily I was not raped or shot, but I did become very afraid of guns.

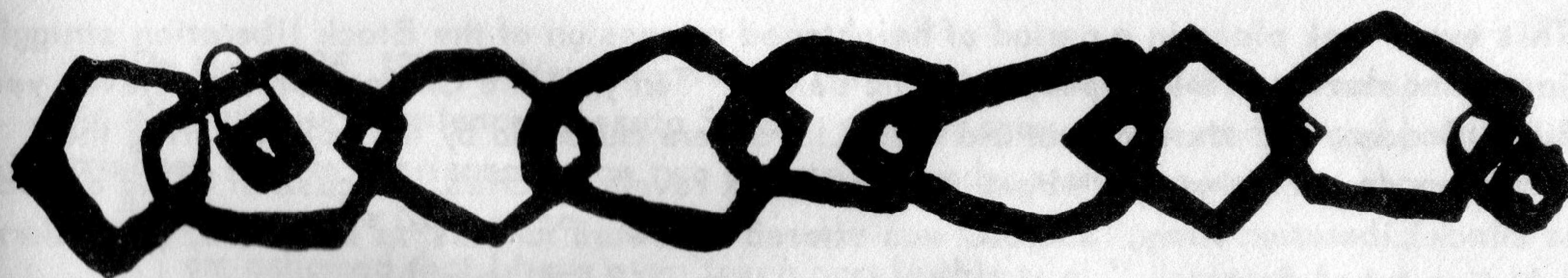
Last summer, when I left my travelling partner behind with thousands of miles between Oakland, California and home I spent an afternoon in the women's bookstore. Found lots and lots of information on rape staring me in the face and ... the Women's Gun Pamphlet. Of course, in that amount of time it was impractical for me to buy a gun, learn to shoot, and take off hitchhiking with it in cars where it could (in close quarters) be taken and used against me; but the manual was, and is, a good feminist introduction to the self-defense via the machine.

Guns are a good alternative to learning to fight with your body, because with practice you can become defensively effective in a short amount of time; where as, it takes years to have control of your body. So you can use a gun while you are working for your black belt. It's also good to keep in mind that it is possible to be confronted by a group of men with guns, where your physical skill would not be enough. Other weapons can be taken away from you more easily than a gun because you can use a gun at a safe distance. "If a man keeps coming at you, once he's aware that you are armed (tell him you are armed) he obviously doesn't value his own life or yours." It's important to be familiar with your gun in order to handle it safely and confidently. It is easy to freeze or hesitate out of fear. That means consistent practice of at least once a month. Before you shoot any guns get a pair of ear plugs for hand shotguns and powerful rifles (a good pair is \$5.95) Get a good teacher - one who will not lead you to handle an overpowering gun that could scare you

more than it would dissolve your fear. Read the Women's Gun Manual that you can get at the Washington University bookstore, Paul's Books, and the Women'sEye. The pamphlet explains some pros and cons of the two hand guns- revolvers or automatics, and pistols. One woman told me she thought repeating shotguns and revolvers are the best guns for us. Shotguns have a wide pattern about thirty inches in diameter of about a couple of hundred bullets per shot or round; and a repeating shotgun gives you about seven rounds. A revolver is lighter weight, easier to handle, and less bulky. A revolver has only one bullet per round, so you need to practice more to be accurate. Both allow you to shoot many times without taking the time to reload. Handguns are also more easily concealed so you need a permit to own one. Double action guns allow you to shoot by only pulling the trigger or cocking it first which makes it more accurate. Pistols or automatics can jam and need to be manually cleared which can be difficult if you are nervous. There are gun clubs you can join. If there is enough response to this article we could start a women's gun consciousness raising group for support and practice.

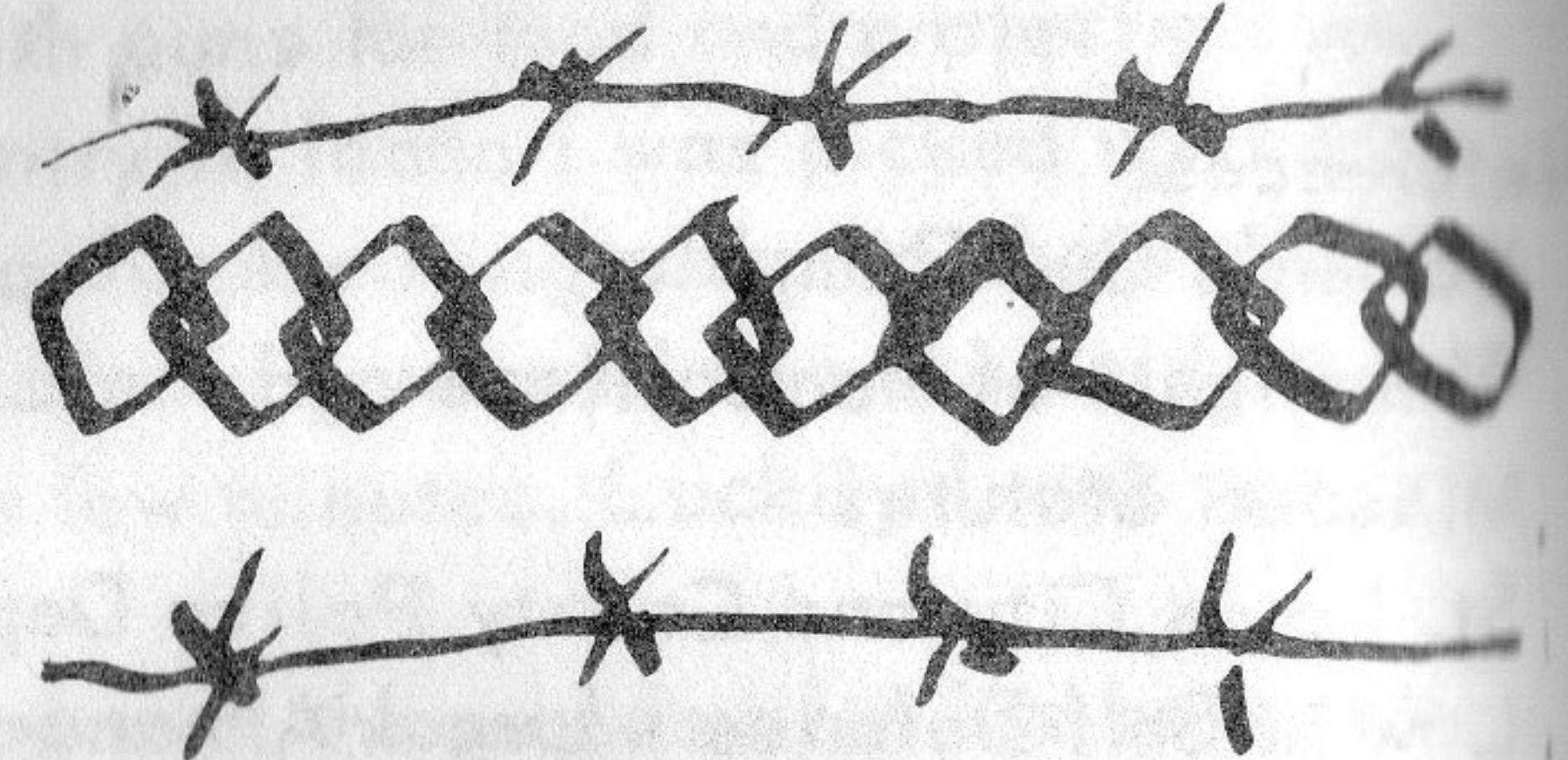
References:

Women's Gun Pamphlet
The Rights of Women: Rape and the Law - Susan C. Ross
Missouri Statutes
St. Louis City and County Police Departments
Law of Self-Defense - Legal Almanac Series No. 64
Gun Shop
Town Sheriff
Missouri Conservation Agents
Off Our Backs- any issue





ASSATA SHAKUR sentenced to hell!!!



I am a Black revolutionary, and as such I am the victim of all the wrath, hatred and slander that amerikkka is capable of. Like all other Black revolutionaries I have been hunted like a dog, and like all other Black revolutionaries, amerikkka is trying to lynch me. —Assata Shakur

Assata Shakur (slave name Joanne Chesimard) was arrested on May 2, 1973, following a "shoot first, ask questions later" attack by the New Jersey state troopers on the New Jersey turnpike in which Zayd Malik Shakur (no relation to Assata) was murdered and Assata was injured. Two days later Sundiata Acoli (s/n Clark Squire) was arrested. He and Assata were charged with murdering Zayd and a state trooper as well as assault and weapons charges.

This event took place in a period of heightened repression of the Black liberation struggle and increased murder of Black people by the police. Ten year old Clifford Grover, eleven year old Ricky Boddan, and sixteen year old Rita Lloyd were murdered by the police during that time. A massive campaign was waged against Black revolutionaries. Accuse of being a leader of the Black Liberation Army, \$50,000 was offered in reward for Ass^ata's capture, and orders had been issued to shoot her on sight. As Assata has said, "I have been charged with and accused of every alleged crime in which a woman was believed to have participated."

Assata is a fighter against the daily genocidal conditions which Black people face. She has taken a stand against the heroin and methadone that saturate the Black community; against the stealing of the lives of Black youth; against indecent medical care, run down housing and inadequate food; and against the state of martial law in Black communities.

There is a long herstory/history of resistance by Black people to their oppression: the daily struggle by slaves to survive and escape, the slave rebellions, the struggles by Black welfare mothers to provide for their families, the rebellions in the cities in the 1960's. In prisons today there are many Black and Third World freedom fighters like the N.Y. 5, Geronimo Pratt, R. Dhoruba Moore, Safiya Asya Bukhari (Bernice Jones), Henry Shasha Brown, the Five Puerto Rican Nationalists, the Attica Brothers, Leonard Peltier and other members of the Indian Movement, Carol Crooks.

From the first days of kidnap and slavery, Black woman have fought for the survival, dignity, and liberation of their people. In every stage of Black resistance, Black women like Harriet Tubman, Sojourner Truth, Rosa Parks, and Carol Crooks have played a leading role. Black women have built movements to fight against lynching and white terror, for the right to education, against sterilization and genocide, for the basic human and civil rights, and they have participated in armed resistance. Assata is a leader in this continuing struggle. As such, she is a deadly threat to those whose power and wealth depend on the continued enslavement of all Black people.

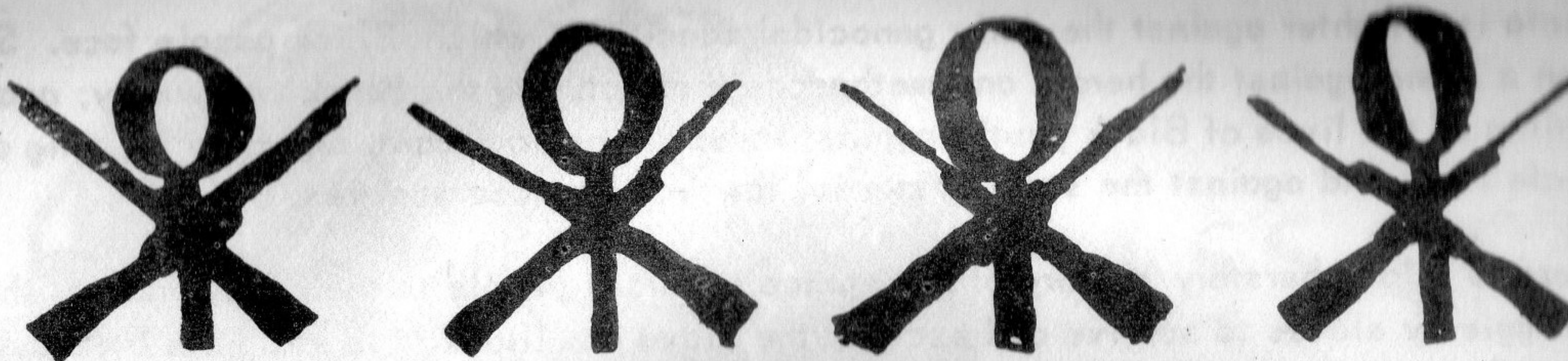
Every time a Black Freedom Fighter is murdered or captured the pigs try to create the impression that they have squashed the movement, destroyed our forces and put down the Black Revolution. The pigs also try to give the impression that 5 or 10 guerillas are responsible for every revolutionary action carried out in amerikkka. That is nonsense. That is absurd. Black revolutionaries do not drop from the moon. We are manufactured in droves in ghetto streets, places like Attica, San Quentin, Bedford Hills, Leavenworth, and Sing Sing. They are turning out thousands of us. Many jobless Black veterans and welfare mothers are joining our ranks. Brothers and sisters from all walks of life who are tired of suffering passively make up the Black Liberation Army.---Assata

In the four years Assata has been jailed she has been acquitted three different times (kidnapping, murder and bank robbery) in cases fabricated by the State of New York and the federal government. A fourth case was dismissed.

NO TRIAL IS A FAIR TRIAL

On March 25, 1977 in New Brunswick, New Jersey racist "justice" ruled once more. An all-white jury sentenced Assata Shakur, revolutionary Black woman and political prisoner, to life imprisonment on two counts of murder stemming from the shooting attack by the pigs on the New Jersey Turnpike.

"I am ashamed that I have even taken part in this trial," declared Assata. Addressing the jury, she said, "You abuse the law, you're racists, yes you are. I knew the judge was unfair. You have convicted a woman who had her hands up in the air."



Her innocence, though clearcut, did not overcome the jury's prejudices. The prosecution's main witness was Harper, the state trooper who stopped the car. Harper originally testified that Assata drew a gun from her pocketbook and began the shooting and was the one who shot him and Forrester, the state trooper who was killed during the shooting. Harper, the only prosecution witness to see the events admitted under cross-examination that he never saw Assata holding a pocketbook.

Tests taken immediately after the incident showed no evidence that Assata had handled or fired a gun. Her testimony that she had been shot by Harper when she was trying to get out of the car with her hands up in the air was corroborated by two doctors. They both said that the location of her bullet wounds in the upper arm and collarbone were unexplainable unless she had her hands raised. Harper claimed that he wounded Assata as she was firing at him from a crouching position. Assata denied firing a weapon.

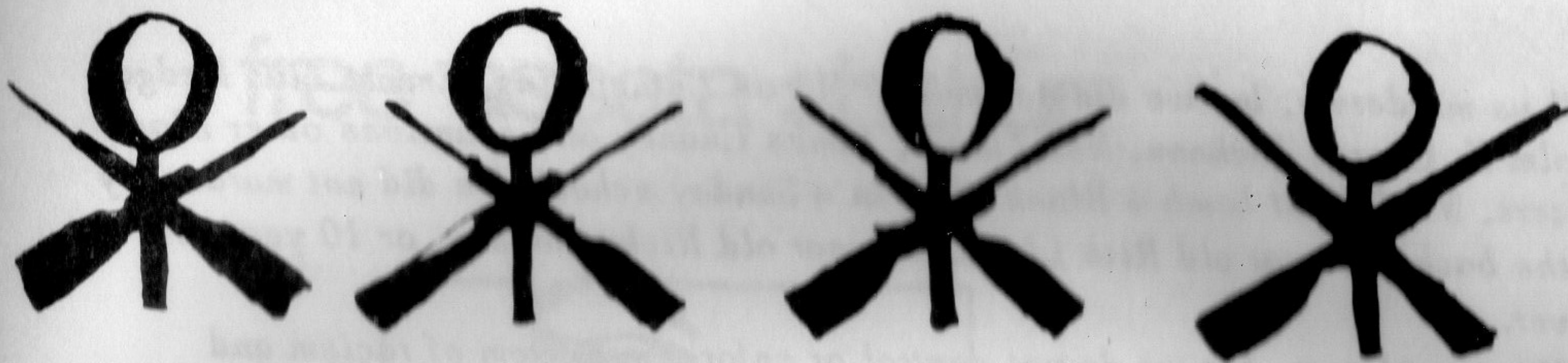
ASSATA'S LIFE IN CAPTIVITY

Assata Shakur has been in jail since May, 1973. At the Middlesex County Workhouse in New Jersey she was placed in a basement dungeon without sunlight. She was the only female prisoner in the jail and the treatment she received there was harsh and inhuman.

In December '73 she was brought to Federal Court in New York to stand trial for robbery with Fred Jamal Hilton as co-defendant. The first trial ended in a hung jury. The second trial ended in acquittal. Somewhere in that period Assata became pregnant by Hilton.

The pending trial resumed in Morris County, N.J. in January '74. In February '74 her case was severed from Jamal's because of illness and complications in her pregnancy. Hilton was found guilty of conspiracy to rob a bank, Assata was kept in jail in New Jersey until May '74 when she was brought over to Rikers Island House of Detention. The case against her in Queens County was dismissed for "insufficient evidence". However, Assata has remained at Riker's Island where, all during her pregnancy, she was confined in the Psycho Ward and suffered brutal and life destroying conditions.

She was denied the right to have her own doctor deliver her baby. It was only after she refused to have any other doctor touch her and an emergency press conference was called, and an all-night vigil were held at the hospital that her doctor was allowed to deliver her baby. On Sept. 11, Assata gave birth to a girl child whom she named Kakuya Amala Ologbala Shakur ("Hope for the Future").



When she was returned to Riker's Island she again refused to let prison doctors touch her. In punishment, she was given a severe beating by eleven male guards which left her with head wounds and internal bleeding.

Assata did over a year in solitary confinement in the basement of the all-male Middlesex County jail before her latest "trial".

From an interview with Assata conducted during June of '76:

Q. WHAT ARE THE CONDITIONS LIKE HERE AT THIS JAIL?

A. Confining. No seriously, you know that this is a men's prison and that I'm the only woman that's ever been in this jail. I have no bail and bail has constantly been denied even though bail is supposed to be a right. I am in a cell down in the basement where you can't tell day from night. I am in solitary confinement with no television, no one to talk to, no recreation, no fresh air. There is a female guard who sits outside my cell and watches me 24 hours a day. Besides my visits which are twice a week for a half hour, I have the ants, the centipedes and sometimes the radio for company. It's a bad scene, and no other woman in this country has ever been treated like this. "

Fifteen days after her conviction she was taken in chains from the Women's prison at Clifton, N.J. to the maximum security facility at Yardville. There she is the only woman in a prison with 810 men. She is being kept in a 24 hour lock-up in a tiny cell which affords her no privacy; her every move is exposed to the scrutiny of male prisoners and guards.

Sundiata Acoli, whose case was severed from Assata's was swiftly convicted on the trumped up murder charges and was sentenced in 1974 to life plus 30 years. In Trenton State Prison, Sundiata is held in the Management Control Unit, the behavior modification which is designed to break prisoners most resistant to the prison system, especially politically active prisoners, by means of physical and psychological deprivation, brutality, and even outright torture. Some 95% of the prisoners in MCU in Trenton are Black.

They call us murders, but we did not murder over 250 unarmed Black men, women, and children, and wound thousands of others in the riots they provoked during the sixties. The rulers of this country have always considered their property more important than our lives. They call us murderers, but we were not responsible for the 6,000 Black people lynched by white racists. They call us murderers, but we were not responsible for the 28 brother inmates and the 9 hostages murdered at Attica. They call us murderers, but we did not murder and wound over 30 unarmed Black students in the Orangeburg massacre. We did not murder and shoot down unarmed Black students at Jackson State or Southern State either.

They call us murderers, but we did not murder Martin Luther King, Emmitt Till, Medgar Evers, Malcolm X, George Jackson, Nat Turner, James Chaney and countless other Black freedom fighters. We did not bomb 4 Black girls in a Sunday school. We did not murder, by shooting in the back, 16 year old Rita Lloyd, 11 year old Ricky Bodden, or 10 year old Clifford Glover.

They call us murderers, but we do not control or enforce a system of racism and oppression that systematically murders Black and Third World people. Although Black people supposedly comprise about 15% of the total amerikkan population, at least 60% of murder victims are Black. For every pig that is killed in the so-called line of duty, there are at least 50 Black people murdered by the police.

Black life expectancy is much lower than white and they do their best to kill us before we are born. We are burned alive in fire-trap tenements. Our brothers and sisters OD daily from heroin and methadone. Our babies die from lead poisoning. Millions of Black people have died as a result of indecent medical care. This is murder. But they have the gall to call us murderers." --from *To My People*, Assata Shakur

Assata has only been convicted of murder, she has not yet been sentenced on the other charges. She also faces indictment for allegedly having a part in a Brooklyn social club killing in 1973.

Assata's defense team plan to file an appeal. The appeal will probably be based on the racist nature of the trial. There is also a chance of a mistrial because one of the jurors left the hotel on two separate occasions while the jury was sequestered. The defense also charged government jury tampering. Noting that sheriffs' deputies had engaged in visiting with jurors and developed social relations with them.

The state is trying very hard to kill this woman and we can't stand idly by. Write letters. Send money, it's desperately needed. Educate your community. Use the media. You can do benefits, demonstrations of support and uproar for her, write articles about her, spread the word. Our visibility, anger, and resistance lets the pigs know that Assata is not alone and makes a big difference in the type of "justice" she gets.

What kind of justice is this?

Where the poor go to prison and the rich go free?

Where witnesses are rented, bought or bribed?

Where evidence is made or manufactured?

Where people are tried, not because of any criminal action but because of their political beliefs?

Where was the justice for the men at Attica?

Where was the justice for Medgar Evers, Fred Hampton, Clifford Glover?

Where was the justice for the Rosenbergs?

And where is the justice for the Native Americans who we so presumptuously call Indians?

from Opening Statement by Assata

free assata shakur



FREE SUNDIATA!
FREE ALL POLITICAL PRISONERS!

For more information and to send \$\$\$ and support:

Assata Shakur Defense Committee

339 Lafayette St.

New York, N.Y. 10012 212-673-4177

National Committee for the Defense of Assata Shakur

126 W. 119th St.

New York, N.Y. 10026 212-866-2501

As of this date you can write Assata at:

Assata Shakur

P.O. Box 1

Yardville Correctional Facility

Yardville, N.J.

Dessie Woods

Sharon Robinson ~

SENTENCED FOR SELF DEFENSE

Defendant SHARON ROBINSON: "Feb. 10, 1974, a nice clear Sunday morning. I was working evenings at the time at Marcella Cab Company. I had just got out of the army Feb. 4 of that year. Well, I decided I was an adult and wanted to move from my parents house to make things easier for them. So I moved with a friend of mine and this is where the nightmare happened. 1306 Bayard, I'll never forget that address. My friend Deborah's father, "Big Hand" is what everybody called him, was at the house. The police testified at the trial that "Big Hand" was a well-known character on the streets. That morning he was sitting on the couch when I came through the door, he began to cry out. "Where the hell have you been? I know you've got it, I want my mixer." He said this over and over again. I replied, "What are you talking about, what mixer?" He told me to shut up and don't say anything. And I replied, "If you are going to accuse me of anything, then why can't I talk?" He began to pace the floor in anger and the more I tried to explain, the angrier he would get. He came toward me and this time I thought we could make some sense. So I asked him, "How much did the mixer cost?" And he said, "I don't want your money, and I told you to shut up!" I tried to explain that I was grown and let me explain. And this is when he struck me. I fell over the baby bed nervous and hurt, but I tried to get up again. I don't really know how many times he hit me after the first, because it happened so fast. When I was getting up I heard him say, "I've hit you and I know I've got to blow your motherfucking brains out because I'm not going back to the pen." I saw a blur of him walking out the door and I followed in fear. Knowing that the week before I had hidden a gun under the porch that I had found in the basement of the house wrapped in a rug. I knew he would kill me and I felt very strongly about this because when he would come to see Deborah at the house he would always have a gun in his pocket. As I got to the front steps I saw him reaching into the truck getting something out. I got the gun, saw him towards me

and I began to fire. God only knows why it had to happen this way. This story that I am telling you I told to a jury of twelve, one Black and eleven whites. I was convicted of second degree murder and sentenced to ten years in prison in the Missouri Women's Correctional Institution, May 1975 and now I am appealing this sentence. The appeals court has both the statements and the defendants' briefs. It is now in submission which means that the judges are looking the case over to decide whether they want to uphold the original sentence or will grant a re-trial. How much of a chance do I have? I ask you the people, now that I have told you my story. I need your support and encouragement. You can contact me through the Women's Self Help Center.

signed, Sharon Robinson

Sharon is a 27 year old Black woman who has learned some lessons about our judicial system the hard way. Spontaneously defending herself to save her life trapped her into a situation where there was no way she could defend herself. Being unaware of her rights, what the laws are concerning self-defense, or what to expect at the trial made her completely dependent on her lawyer to save her life, and as Sharon found out, that's a terrible spot to be in. Three lawyers later, still sentenced to prison, and out of a whole lot of money Sharon now thinks that it is only the big bucks lawyers care about, not the well-being of their clients. She now strongly feels that poor and minority people like herself need to be educated about their rights, the laws, and such court procedures as plea bargaining and right to appeal because if you can't pay off your lawyer enough to spend time on your case, or if your lawyer makes a mistake, or if your public defender seems to be best buddies with the judge and prosecutor while ignoring you and leaving you in the dark, then it's YOU that's going to suffer in jail. So, don't ever believe the bullshit that if you live in the US you've got a right to a fair trial, because even if you know the law as well as a lawyer yourself, or have enough money to buy yourself a "fair trial", the judicial system in this country is racist and classist and unconcerned with the meaning of justice.

At the time this is being printed, Sharon has been taken to the St. Louis Workhouse and will shortly be sent to Renz Prison Farm near Jefferson City. Her first appeal was denied and her lawyer neglected to notify her about the denial until it was past the date to file for a second appeal. Her family, friends and other supporters are continuing legal procedures and will have a benefit to raise funds for her defense.

THE STORY OF DESSIE WOODS: Dessie Woods is presently serving 10 and 12 year prison sentences concurrently after being charged, tried and convicted for defending herself from a rape attempt by a white man on a terrible June 1975 night.

When Dessie agreed to accompany her friend Cheryl Todd to Georgia's infamous Reidsville prison to see Cheryl's brother she had no idea of what was in store for them. She simply knew that they had to get to the prison as quickly as possible to see Cheryl's brother who had been complaining desperately of an illness that was not getting attention from prison officials. And when you are poor and temporarily unemployed, "as quickly as possible" some times means hitchhiking, which is exactly what the two women did.

Their journey began on June 14th. It began despite the intense heat and the blood pressure medicine Cheryl had taken earlier, the combination of which resulted in Cheryl's fainting just as they reached the prison. Troopers from the Georgia state patrol office directly across the street from the prison must have been watching the two women, for immediately after the Black woman fainted they approached the women, accused Cheryl of public drunkenness, and assaulted them when they protested the false accusations.

It took the women three days to get out of jail after the money was wired to them from Atlanta. It was their attempt to get out of the area as soon as possible that brought them into contact with Ronnie Horne, a white insurance salesman from Rentz, Georgia, who was to die a violent death while attempting to maintain southern 'Good Ol' Boy' tradition.

The women had been hitchhiking for nearly ten hours trying to get back to Atlanta. It was 9pm when Horne pulled up in his white car with the long antenna and offered Dessie and Cheryl a ride.

The car had a CB radio and there was a gun holstered on the front seat. It looked like an unmarked police car. The two Black women were glad to get the ride, and from a friendly detective at that! They got in the car.

Horne was solicitous (asked friendly questions), and the women began to tell him their story: how they were arrested, beaten and jailed in Reidsville. They could not know that Horne was a rapist. They could not know--as their defense committee was later to find out--that Horne had a reputation in the Black quarters of Rentz as a white man who had a 'thing' for raping Black women.

Horne got on his car radio and began to describe the women's situation to another man on the other end, arranging to meet him at a nearby restaurant for further discussion. It was while they were at the restaurant that the two women began to understand that something was wrong.

The man Horne met at the restaurant was later to be identified as Royce Yawn, a business associate of Horne's. Almost immediately Yawn and Horne began to argue when Yawn insisted on taking Cheryl with him. The women were uneasy but desperate to get back to Atlanta. They left the restaurant with Horne, only to soon discover that he was not heading toward Atlanta. Demanding that he stop the car, the women got out and walked back to the restaurant they had just left.

Not to be out done, Horne folled the women back to the restaurant where, when his attempts to convince them he would take them straight to Atlanta failed, he resorted to threats to arrest them if they did not leave with him 'immediately'.

Almost as soon as they got back in the car, Horne began to threaten the already intimidated Black women with sexual abuse. He said he was going to fuck both of them. The threats were too much for Cheryl, who began to scream, and as soon as Horne pulled into a deserted area, jumped out and began to run.

An enraged Ronnie Horne grabbed his gun from the car seat in an apparent attempt to shoot Cheryl and it was at this point that Dessie Woods made the snap decision to fight for her and Cheryl's life that resulted in the state of Georgia's attempt to take their lives away.

Dessie explained: "Some women have told me I should have just let him do what he wanted to. But he could have done what he wanted and still killed both of us."

When Horne grabbed his gun, Dessie, sitting in the back seat, grabbed Horne and they fought for the weapon. Horne lost and Dessie shot him twice in the head. She then pushed herself out of the car and went to find Cheryl.

The prosecuting attorney at her trial was to make much of Dessie's calm during this period. In order to calm the hysterical Cheryl, Dessie led her to the dead Horne's car and

said: "Look at him Misty (Cheryl's nickname), he's dead, he won't mess with us no more." Then Dessie took the dead man's money from his wallet so they could PAY for transportation back to Atlanta and away from this odyssey of bloodshed and terror that began as a mercy mission to a prison.

The two women were arrested the next day and charged with murder and armed robbery. They were placed in the Wheeler County Jail and given court appointed attorneys. The trial date was set for Sept. 2, and Cheryl's family by now aware of her situation, hired an attorney for her. Dessie was still stuck with the court appointed attorney until much later when the defense committee was able to hire a young Black attorney to represent her.

On Sept. 2 several defense motions were filed for Dessie and Cheryl. One of these was a motion to quash the indictment because of the illegality of the Grand Jury that issued it.

The defense motion challenged the under representation of Blacks, women, and persons between the ages of 18 and 30. The motion was granted after questioning of the jury commissioners revealed undisguised anti-Black sentiments which once stated, made it virtually impossible to cover up the real intent of the trial; to railroad the two Black women into prison and possibly the electric chair.

Here is an example of the dialouge between defense attorney Millard Farmer and one of the jury commissioners:

ATT. FARMER: Have you ever had any Blacks in your home socially?

COMMISSIONER: I don't know what you mean by socially, but there is a colored person who comes to my house everyday.

ATT. FARMER: Who is this person?

COMMISSIONER: My maid.

ATT. FARMER: Does she eat at the same table as you?

COMMISSIONER: She eats there when I finish.

ATT. FARMER: Are there as many upright and intelligent Blacks percentage wise living in this community as whites?

COMMISSIONER: No.

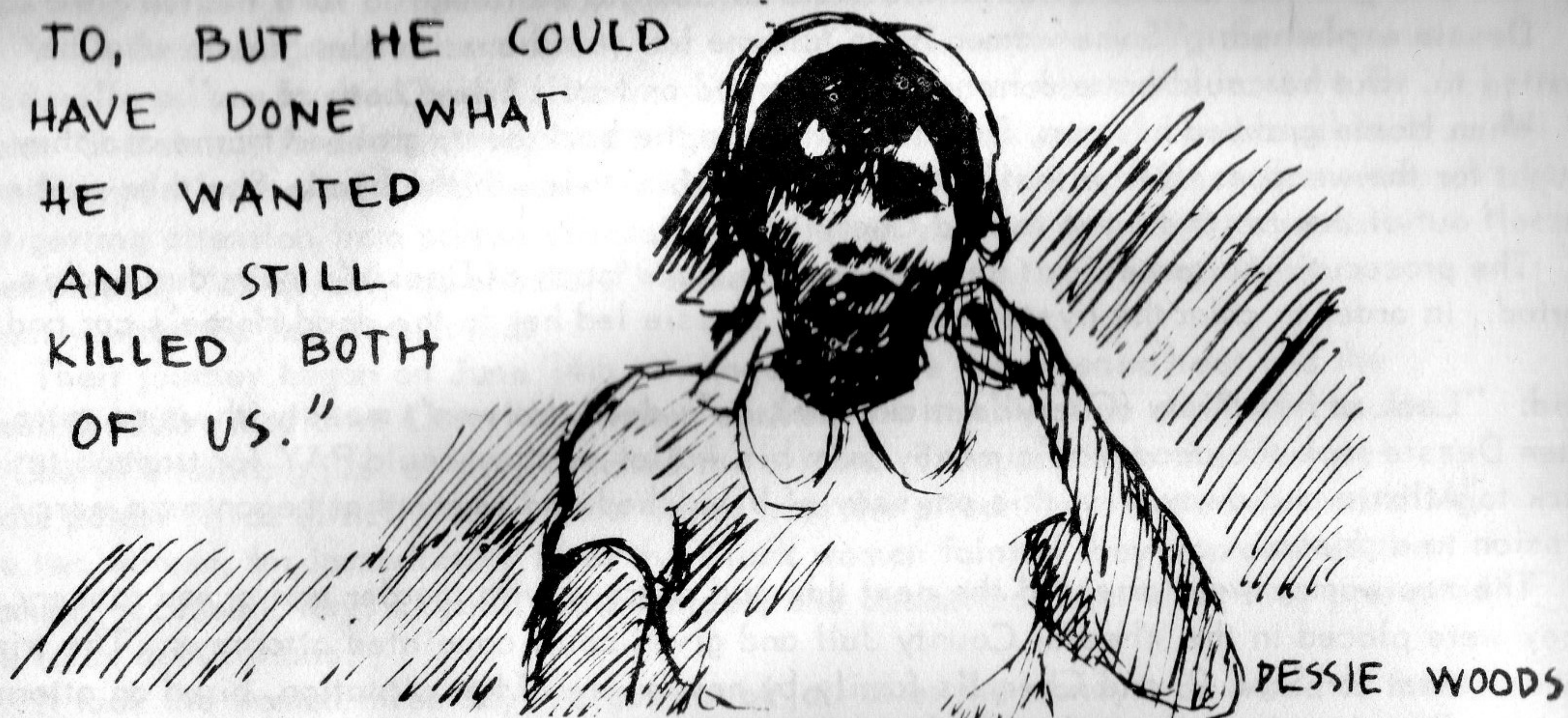
ATT. FARMER: Why aren't there more Blacks on your jury list?

COMMISSIONER: Because there aren't enough colored people that have enough sense to serve on a Grand Jury.

The motion to quash the indictment was granted, pending re-indictment with a 'fair' Grand Jury. Dessie and Cheryl were allowed freedom to wait re-indictment upon the convening of a new Grand Jury.

In the meantime the family of the dead Horne decided to assist in guaranteeing that the two women would be convicted. They hired a special prosecutor to assist the state in its efforts to kill Dessie and Cheryl.

"SOME WOMEN HAVE TOLD ME I SHOULD HAVE JUST LET HIM DO WHAT HE WANTED TO, BUT HE COULD HAVE DONE WHAT HE WANTED AND STILL KILLED BOTH OF US."



If the outcome of any trial was ever pre-determined, it was the trial of Dessie Woods and Cheryl Todd. They were guilty even before the trial began. In the first place, despite all the talk about a 'New South' that accompanied Jimmy Carter's election, the hullabaloo concerning 'human rights' in other countries, much of the southern US is still a dreadful and terrifying place for Blacks to live.

In the second place, there is a very insidious, racist attitude in this country regarding women who are not white, an attitude attributing wild and fantastic sexual behaviour to them. This attitude was one which had to be overcome in the case of Joan Little despite the overwhelming evidence that she had been assaulted.

No evidence was ever brought to the courtroom to disprove Dessie's contention of how Horne died. On one occasion Yawn testified in an attempt to disprove the women's contention that he and the deceased rapist had been drinking heavily. However, his testimony was soon refuted by Frank Phillips, owner of Frank's Country Kitchen, the restaurant where Horne took the women to meet Yawn.

The state's case was so shabby that after several hours of deliberation, the jury of six Black women, one Black male, and five white females returned to the courtroom and stated that they were hopelessly hung, it was virtually impossible to reach a verdict, and no more time for deliberation would be of any help. This was Sat. Jan. 31. However the judge demanded that the jury return and reach a verdict. He then recessed court until the following Monday morning.

On Monday, Feb. 2, 1976 the jury returned the 'compromise' guilty verdicts for the two Black women. Cheryl was convicted of theft by taking, and Dessie Woods, the real culprit in the state's view, was convicted of armed robbery and manslaughter rather than first degree murder which she was indicted for.

From the beginning it was obvious that Dessie was the state's main target. It was Dessie who actually resisted the rape attempt. Much of the prosecutor's case would be based on the testimony that Dessie calmly pacified Cheryl after the shooting, and was clear headed enough to think of getting money from Horne's wallet for transportation to Atlanta.

Dessie is also a Muslim, which made it easier to evoke religious prejudice and imply political motives for Horne's death. Even so, a jury under the gun of Judge O'Connor's order had to bring in a contradictory compromise verdict. Manslaughter does not imply intent, but

If Horne's death was the result of politics or even a robbery attempt, a first degree verdict would be necessary under the law. The compromise verdict is evidence of the jury's belief in Dessie's innocence and the pressure to convict her of something.

Upon hearing the guilty verdict, Dessie, with tears streaming down her face walked over to the jury and addressed the Black jurors, stating, "I have been in alot of cities, big and small, but you are the dumbest niggers I have ever seen. You let those devils brainwash you to kill your own sister."

It was no wonder that the state picked Dessie as their main target. Through her courage during the trial, she personally smashed any preconceived notions about the passivity of women and the inherent servility of Black people. Hers was a defiant example too dangerous to go unpunished.

And so on Feb. 2, Judge O'Connor sentenced Cheryl Todd to five years in prison with 3½ years to be served on probation. He allowed her to remain free on bond pending her appeal.

Dessie Woods was sentenced to a 10 year sentence for voluntary manslaughter and a 12 year sentence for armed robbery, the sentences running concurrently (she serves both at the same time). Motions to grant appeal bond for Dessie were accompanied by hundreds of signatures on petitions expressing support for her as well as a signed affidavits from the sheriff of Fulton

County (Atlanta) stating his belief that Dessie's release would present no threat to the community.

Nevertheless, O'Connor still denied bond, stating his belief that she was a 'threat to the community'.

At this time Dessie Woods is serving the sentence imposed on her at the Georgia Women's Institution of Corrections at Hardwick Georgia. Letters received from her indicate that she has been forcibly drugged and beaten since her incarceration. She has also been stripped nude and thrown into punishment cell in isolation from other prisoners.

The struggle for her freedom goes on. Demonstrations and publicity have according to Dessie resulted in favorable changes of attitude by prison officials. Some of the things you can do to help win the freedom of Dessie Woods are; Write to National Committee to Defend Dessie Woods, PO Box 92084, Morris Brown Station, Atlanta, Georgia, 30314 send them check or money order, Write to Carter and Georgia Gov, Busbee demanding the immediate release of Dessie Woods, Write to the warden of GWIC demanding that he take full responsibility for the safety of Dessie, Write local newspapers about the case.

The information in this article reprinted from a pamphlet printed by the National Committee to Defend Dessie Woods and the Burning Spear Collective, the newspaper of the African People's Socialist Party, PO Box 12792, St. Petersburg Florida, 33733





WOMEN in PRISON

This is about women in prison - why they are there and what it is like. We have been reading some articles and books by women in prison and readings by women's prison support projects. We both have been concerned about what it is like for women in prison because considering laws about lesbianism, drugs, and self-defense and general harassment, it seems likely we could end up in prison sometime. Secondly, we think it is important that as many women as possible know about what conditions are like in prison. It is one of the only possible sources of protection for prisoners. Sometimes publicity and outside pressure have forced a prison to clean up its act. But still, women are constantly beaten up, raped, and sometimes murdered inside prison walls and hardly anyone even knows about it.

An article about Renz prison, a Missouri state prison farm, appeared in the Pictures section of the Post-Dispatch a few months ago. We wrote Debbie Seevers, a woman interviewed in the article who said she was a lesbian and spoke out against the prison. Since then, we have gotten on her visiting list. Parts of this article will be information we got from Debbie on our visits.

Prisons are one of the most oppressive institutions in this country. They are designed to have total control over prisoners and to isolate them from the outside world. One supposed purpose of prisons is to rehabilitate persons who have broken the law and prepare them to be "better" citizens. But in fact, women's prisons seem to mainly serve as a holding ground with nothing constructive to offer women. They barely provide women with enough food, housing, or medical attention to survive.

Many of the women in prison are in for 'victimless' crimes. Most of these women come from families and backgrounds without much money. Being in an economically powerless posi-

tion, not having survival needs met, forces people to do whatever they can to make money.. For a lot of women, this means selling drugs, prostitution, passing bad checks, and stealing. Debbie thought that 75% of the women at Renz were in for drug related crimes, and theft. Women from families with money can usually buy their way out of trouble, get on probation, or get lighter sentences.

Black women and other third world women have it especially hard. First of all, the racism of our society in general and the courts in particular insure that our prisons are filled with a disproportionately high percentage of third world women. At Renz, Debbie thought that $\frac{1}{2}$ the women were white and $\frac{1}{2}$ black. Only 10% of Missouri is black. Black women are forced to commit crimes more than white women just to survive. For one example, they have the least job opportunities. And when they are arrested they often get unfair sentences because of white racist judges and predominantly white juries. But the racism doesn't stop there. Prisons are usually run by white men and occasionally white women. At Renz there are 26 officers and only 4 or 5 are black.

Renz is a co-ed prison in Cedar City, Mo., 2 miles from Jefferson City. The women at Renz were moved from an all-women prison in Tipton, Mo. The women's housing consists of large dorm rooms divided into 6 foot x 6 foot cubicles with shower curtains hung waist high as dividers. Each woman sleeps in a cubicle. There are no fans. There are 3 meals a day, but they are neither appetizing nor nutritious. Bread is served with mold, butter rancid, and french toast with hair all over it. Also, there is often not enough food for everyone.

Renz, like many prisons, is located in a rural isolated area, miles from inmates' families and friends. Many of the women don't have visitors. Debbie hadn't had a visitor for 6 months before we came. Most of the prisoners at Renz, like Debbie, are from urban areas like Kansas City and St. Louis. It takes time, money, and a good car for friends and relatives to visit. And since most of the women are from families that have little or no money, they don't often have visitors. A lot of prisons only allow relatives to visit. At Renz maybe because it is a medium security prison, friends can visit. A woman can have 6 visits and one 3-minute phone call each month. After having a visitor, the inmate is stripped and searched thoroughly.

Many of the difficulties for women in prison are the same problems we face on the outside only more extreme. One way this is true is in the labor conditions. It is the inmates that do the shitwork that maintains the prison. Women get paid about 12 cents an hour and usually work a 40 hour week. If they refuse to do the work they are assigned, they get punished. Women mainly do the "women's" work in the prison. Debbie had been working in the laundry from 7 a.m. - 4 p.m. She earned \$30 per month. While we were visiting, a women's farm crew came in from the fields. They are paid the least which discourages the women from doing this kind of work. The women that work in the kitchen get paid the most. There is no job training at the prison and little educational opportunities. There is a GED training program for women without high school diplomas, some business courses, and cosmetology classes. Some college classes are available to a limited number of women. But many women get no training or education at all.

The week before our first visit to Debbie, she broke her wrist because of defective machinery in the laundry. She had been stopping a washer with her hands because the stop switch had been broken for months. This time she broke her wrist. She missed work for several months and therefore did not receive her \$30 a month. Talking to Debbie about her accident brought up 2 more serious problems that women in prison have. One is the medical care available and the second is money

After the accident, Debbie had her arm put in a cast by a physician's assistant. She was never given anything for the pain and did not see a doctor for a week. As it turned out, her cast had to be reset twice because her wrist bone was puncturing the skin and was not healing correctly. There is no doctor at Renz prison. If a problem is considered serious enough, the women at Renz are taken to the Missouri State Penitentiary for men. There a lot of the medical care is done by the inmates, men not well trained in medical skills. At this point Debbie has been told she may have permanent damage to her hand and it's not clear how much has to do with the injury and how much with the medical treatment she received. Debbie had no control over her work situation with its faulty equipment or the inadequate medical treatment she received. She has, however, filed suit against the prison for faulty equipment and poor medical treatment.

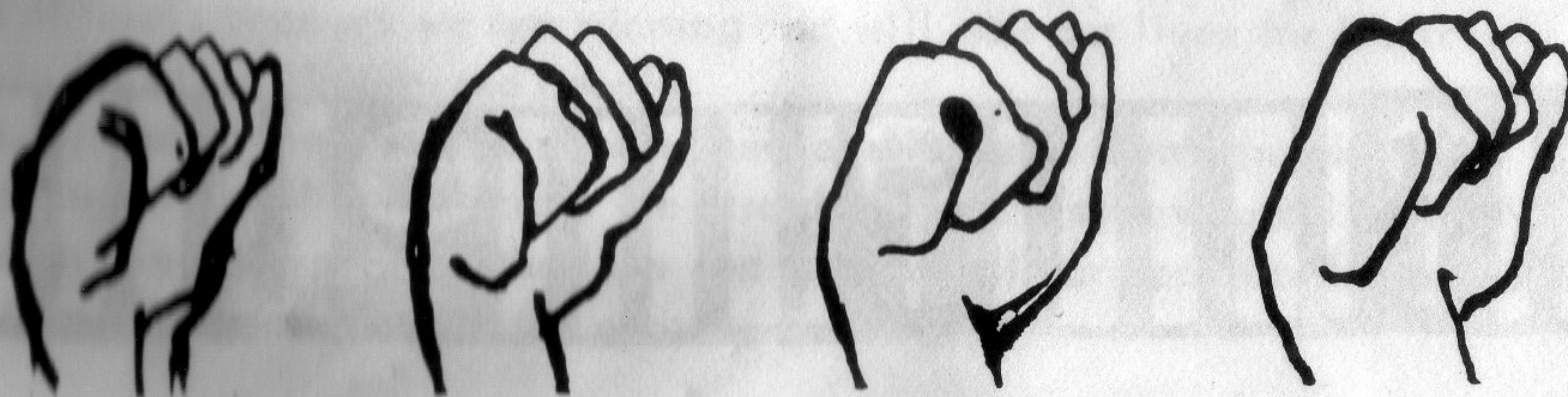
Before Debbie's accident, the \$30 a month she received for working in the laundry was her main source of income. The women are paid with coupons - not cash. These coupons can then be used in the commissary or store. There, women can buy things like shampoo, tampons, combs, soap, cigarettes, etc. But the prices are all marked up so that it costs more to buy these necessities in prison than on the street. And women can only get these supplies from the prison store. We tried to leave some cigarettes with Debbie, but she couldn't keep them since they weren't purchased from "their machines". And \$30 a month (which is comparatively a higher salary) is not enough to purchase what she needs. Most women rely on extra money they can earn somehow within the prison or from money that visitors leave them. The maximum amount of money we could leave Debbie was \$5.00 and that doesn't go far between infrequent visits. Debbie used to earn extra money by pressing inmates clothing on the side. But since she no longer gets even \$30 a month, she must depend on other women in prison to help her out.

We talked with Debbie some about what it is like to be a lesbian in prison. She said that since moving from Tipton, which was run by women, things had gotten a lot worse for lesbians. The problems seem to have a lot to do with Turner, the warden at Renz. Turner is a strong supporter of heterosexuality and there are many ways in which he encourages women to be 'feminine'. He once told Debbie that if she didn't start wearing dresses, he was going to punish her. The prison is very crowded with little privacy or space for the inmates. And there are rules about "no body contact" which are strictly enforced - especially against known lesbians. From talking to Debbie, it seemed she has to be particularly careful not to be seen touching anyone since she has been open about being a lesbian.

The threat of punishment is very real at Renz. There is an underground cell, beneath the prison that is "the hole". Women can get sent to "the hole" for various reasons. There are 6 rule books that tell prisoners what they can and can't do. Some of the reasons why women end up in "the hole" include sexual misconduct, not going to work, fighting, not being up and dressed by 8 a.m., giving false information, and disobeying direct orders. When you are in the hole, you are supposed to get let out once a week for a shower and for one hour a day you are supposed to be allowed outside in a 10'x15' yard with a barbed wire fence overhead. The women refer to the yard as the "play pen". Usually the only time women in the hole get to the play pen is when someone important is visiting the place like a legislator or reporter.



One of the most insidious things about punishment in prison is how arbitrary it is about who gets punished and for what. Two women can do exactly the same thing and one of them will be punished and the other won't. Chyral, Debbie's lover, is in a maximum security dorm, although other women convicted of the same crime and who have served the same amount of time are in minimum security or even the honors dorm. Chyral was recently moved from her maximum security dorm to Debbie's dorm, which is minimum security. Within 10 minutes she was returned to her old dorm without any explanation. This arbitrariness makes it very confusing about what you can and can't do. It gives the women an incredible sense of powerlessness. It also causes much tension between women. It makes it seem that some women have privileges that other women don't have and for reasons that often are not clear. There seemed to be a lot of tension between inmates along racial lines. Black women at Renz stick together and the white women have separate groups.



The tensions on the streets between black and white people - the separateness of the two cultures is just intensified inside prisons where people are forced to live on top of each other. Prison officials contribute a lot to the tension by having this inconsistent treatment of the women. It seems like a very effective tool to keep prisoners fighting each other rather than supporting each other to get fair treatment for everyone.

This article only begins to talk about the treatment and conditions for women in prison. We have had the most direct information from Renz, but from our readings, it seems most prisons have similar conditions. And the problems of women at Ren² are the same problems women have in prisons around the country. First of all, the wrong people are in prison. Most women go to prison for trying to survive. Their crimes seem unimportant when compared with the violent crimes committed by corporations and government everyday. The fact that there is not adequate employment, housing, medical care, or day care for large numbers of women in this country is a greater crime than one woman passing a bad check or shoplifting or being a prostitute in order to survive.

The myth that people in prison are criminals keeps people who are confined in prison and those outside divided. Having contact with women in prison, getting information about why they're there and what it is like from them makes you realize it could have been you and maybe will be. Women who are confined for life because they defended themselves against an attacker; black women who are there because they got an allwhite jury. They are all victims of a society that forces confinement on us. It is the responsibility of women who are not confined to be aware of the conditions that women in prison live in and give support to them. We can offer support to women in prison through letters and visits, legal aid, financial support job opportunities, etc. We can learn about conditions from prisoners. We can make public what we find out. We can apply pressure to the prisons by letting them know we don't like what's happening inside the prison walls.

Prisons do not rehabilitate people. They do not make people into better citizens. On the contrary, many people who go to prison are sent back again and again. Prisoners get hostile and angry about the inhuman treatment they receive inside the walls. And for most people, if they get out, their opportunities as an ex-convict are even more limited than the little they had before getting busted. It is a vicious cycle. And things will not begin to get better until these prisons no longer exist, and until the social and economic conditions and courts that send people to prison are also wiped out.



North Carolina PRISON LETTER

The following letter is from *Break de Chains of Legalized U.S. Slavery*. A collection of writings from women incarcerated in the North Carolina Correctional Center. The Triangle Area Lesbian Feminist Prison Project and the North Carolina Hard Times Prison Project have given support to the women in the June 1975 rebellion at NCCC; collected, typed, layout, and printed the voice of the sisters inside the walls of NCCC. Copies can be gotten for 2\$ from P.O. Box 27, Durham, North Carolina 27702

The state of N.C. not only holds prisoners as slaves but has confined three sistas in "Security," which is nothing but a dungeon, and we are being held hostage for the purpose of maintaining control of our sistas locked in Dorm C (punishment cottage) and those walking the grounds who are brave enough to call us.

Three small prisoners (90/98/102 lbs.) were selected out of approximately 60 sistas who were calling officials here, "pigs, oink, oink", and singing, "We Shall Overcome," to be carried to Security/Isolation. Despite our attempts to walk peacefully, the male guards grabbed us by our arms, jerked them and hurt the other sistas feet by dragging them across a cement walk.

Two of us were searched and locked in this dungeon with nothing but a dirty mattress. Our other sista was locked in an isolated area of the infirmary without even a mattress.

After five days our sista was brought to this rat-infested hole with us. We were then given our toothpaste/brush, comb/ a shower-

As of now we have been confined here for seventeen days. We have had three showers, no sheets, one blanket, no exercise period, food cold, no warm water in our cells, 5-hour period one day with no checks to see if we were alright.

Our sista, who was first put in isolation, was subjected to the Superintendent and his assistant pulling out a knife and cutting a piece of her mattress.

These are the desperate actions of the officials to break our love and unity. We remain strong as do our sistas locked in Dorm C. All of our sistas who are still in lock-up because of our peaceful protest in June(76) will not surrender to frightened officials because we are winning and will risk our lives for justice and equality for all our oppressed people.

Sistas/Bruthas everywhere join in our united efforts to break the chains and bars of injustice. If the officials are afraid of three sistas who collectively do not weigh even 300 pounds, the love and unity of all our oppressed/repressed people will surely overcome and the oppressors will fall!

No Lady

Prison didn't improve me none.

There was ten of us girls in the county jail
five white, five black awaitin' trial for sellin shit.

The white girls, they all on probation.

Us black girls, we all go to Dwight. Me, three months gone.

An i ask myself sittin on them concrete benches in the county.

How come? How come me an my sisters goin to jail

An the white girls goin back to college?

Their mothers come in here an weep--they get probation.

My momma come in here; nose spread all over her face--

she weepin too

But i goin to Dwight

An i think about that--But i don't come up with no answers.

Ain't got no money for a lawyer.

Hell, i couldn't even make the bail.

Met the defender five minutes before my trial

An i done what he said. Didn't seem like no trial to me,
not like T V.

I didn't understand none of it.

Six months to a year they give me. . .

They ride us out there in a bus.

See me playin the game-- goin to charm class an the body
dynamics(to learn my Feminine Role)

An i take key punchin, an i do real well.

My boyfriend, he come to see me twice, an then he stop comin'

An when i have the baby i give it up,

Weren't nothin else for me to do.

They give me twenty-five dollar when i get outta there

An i wearin my winter clothes in July, an everyone knows
where i comin from

Six months i try to find a job, make it straight.

But every door i push against closed tight.

This here piece of paper say i'm a first-class keypuncher

But the man who give me the job, he say i flunk that test

Sheeit man, i didn't flunk that test.

You think i'm a criminal. I done my time, but you ain't
reclassified me.

I always be a criminal to you....

One of the counselors say i "mentally ill",

I needs treatment. Two hours a week they give me group
therapy.

The other hundred and fifteen, they lock me up-- like
an animal.
An i ain't got no nuerosis noways.
Sheeit, it's this place make you ill....
Other night i took sick with the cramps;
There weren't no doctor 'til mornin.
He poke me in the sore spot an say, "Girl-- you jus
wanna go to the hospital. Get you some tea and toast."
Tea an toast!
My girlfriend-- she die of diabetes, before they do anythin
for her.
She come outta here in a box. Looks like it won't be no
different for me.
That's how it is, Lady
No. Prison didn't improve me none.



PRISONS

..... and JAILS

.... Jill Raymond

Most people are not aware of the differences between jails and prisons, but some of the differences are large and raise the issue of another insidious aspect of the 'civil contempt' charge. Prisons are built to hold people who are serving sentences longer than 3 months. They are designed to slowly grate away at a person's sense of identity, control, and self-respect. Prisons accomplish this through the elaborate carrot and stick game plan that is established in the institution. First, they make people utterly dependent on the prison. Then they make them hate themselves and teach them to hate each other. The applied psychology of corrections work is more individualistic and anti-social than the Adam Smith's 'unseen hand'. The only thing that is left to turn to is the system itself.



History tells us that every
oppressed class gained true
liberation thru its own efforts.
-Eugene Goldwasser

Jails, on the other hand are not usually institutions at all, so there is no game plan because there is no game or goal. There is no nothing, and if a person has to try and live in one for very long that is precisely the problem. Jailers are obligated to feed you and keep you in relative repair because their job is to eventually deliver you over to other parts of the criminal justice system that deals more explicitly with your head. And that is all. It is a very strange mental experience to try and exist in a closet for very long.

Excerpts from Jill Raymond on Jails printed in Off Our Backs, Nov. 1976.



How many times have you heard that prisons are correctional, rehabilitative and that the environment is constructive? How many times have you believed it? Felt that you knew prisons were a necessity in society of today? If you believe any of this you are wrong...dead wrong! Prison is a hell unknown to anyone who has never been "inside".

You're outside - and prison to you is just another word in the newspaper. A place where murderers and thieves are sent to be rehabilitated. You probably never give it a second thought ... unless for some reason it has touched your life in some way. Maybe your neighbor down the street went off and shot his wife - or a girl you went to school with got caught breaking into a filling station. Or maybe it was just a name in the paper that caught your eye, so you followed the case - feeling somehow relieved when they were sent to prison. For there they could be rehabilitated, learn a trade, maybe be able to come back as a productive member of society.

Rehabilitated - bullshit!!! Let ME - a member of the society "inside" a prison - tell you what it is really like!

Can you picture a mental image of what it would be like to suffer the indignity of no longer being a woman, of becoming a mere number? No longer having the privacy even so much as to cry? Being one, out of a herd of cattle? Living in a "stall" not even cells - but are considered as "home", where you go numerous times a day to be "counted"? Just as cattle are counted before they are taken to be slaughtered? Being told that you CAN'T reach out and touch someone? Hearing a scream of pain caused from loneliness - wanting someone to comfort you, but it isn't allowed! Knowing that your superiors 'demand' respect but return NONE! Not having any time to call your own - not even to go to the shower if you're told not to? Going to eat when "chow" is called - after being let out of an iron "gate" - not doors? Allowed to have only so much clothing and being told "what kind"? Being ill but unable to see a doctor as they're too busy? Helpless - powerless - to anything for your family, if something such as death occurs - not allowed to comfort them or yourself. Being able to make one 3 minute phone call a month. Seeing people you love being turned away; unable to see you? Being stripped searched whenever - where ever you're told to strip! Having NO rights as a human being?

Existing as a computer with no "real" programming? After some time feeling it's wrong to feel - forced to react as a robot? Walking inside high fences with guards all around you? Daydreaming - remembering through barred windows? Working for literally pennies a day - expected to survive month by month? Longing to be "yourself" - aching to "really" smile - just to be human? Being taught what you never knew or thought possible about crime? Instead of caring - you don't - instead of loving you hate?

Rehabilitation - Correctional - Constructive ??? Is it? You decide - for we know BEYOND ANY REASONABLE DOUBT that prison destroys - regresses and far too often "KILLS" a human being and creates a robot made of flesh blood and bones! Yet we - the society inside can do nothing to change this - after all your society has made the prison - you have to change it - you are to be made to understand and realize when you put someone in prison you become the "criminal" - you are a "killer" - yet you never have to pay! Tell me would you like to join me? So that you can learn as I am - to be a productive member of what you call society?

Debbie Seevers #T1109

WHAT IS LEFT?

After the bars and the gates and the
degradation

What is left?

After the lock-ins and the lock-outs
and the lock-ups

What is left?

I mean, after the chains that get
entangled in the grey of one's
matter

After the bars that get stuck in the
hearts of men and women

What is left?

After the tears and disappointments

After the lonely isolation

After the cut wrist and heavy noose

What is left?

I mean, like, after the commissary
kisses

And the get-your-shit-off-blues

After the hustler has been hustled

What is left?

After the sad futile maneuvers

After the shrill and barren laughter

After the contraband emotions

What is left?

After the murderburgers and the
goon squads and the tear gas

After the bulls and the bullpens
and the bullshit

What is left?

I mean, like, after you know that
god can't be trusted

After you know that the shrink
is a pusher

That the word is a whip and the
badge is a bullet

What is left?

After you know that the dead are
still walking

After you realize that silence is
talking

That outside and inside are just
an illusion

What is left?

I mean, like, where is the sun?

Where are her arms and where
are her kisses?

There are lip prints on my pillow
I am searching

What is left?

I mean, like, nothing is stand-
still and nothing is abstract

The wing of a butterfly can't
take flight

The foot on my neck is a part of
a body

The song that i sing is a part of
an echo

What is left?

I mean like, love is specific

Is my mind a machine gun?

Is my heart a hacksaw?

Can i make freedom real? Yeah,

What is left?

I am at the top and bottom of a
lower-archy

I am in love with losers and
laughter

I am in love with freedom and
children

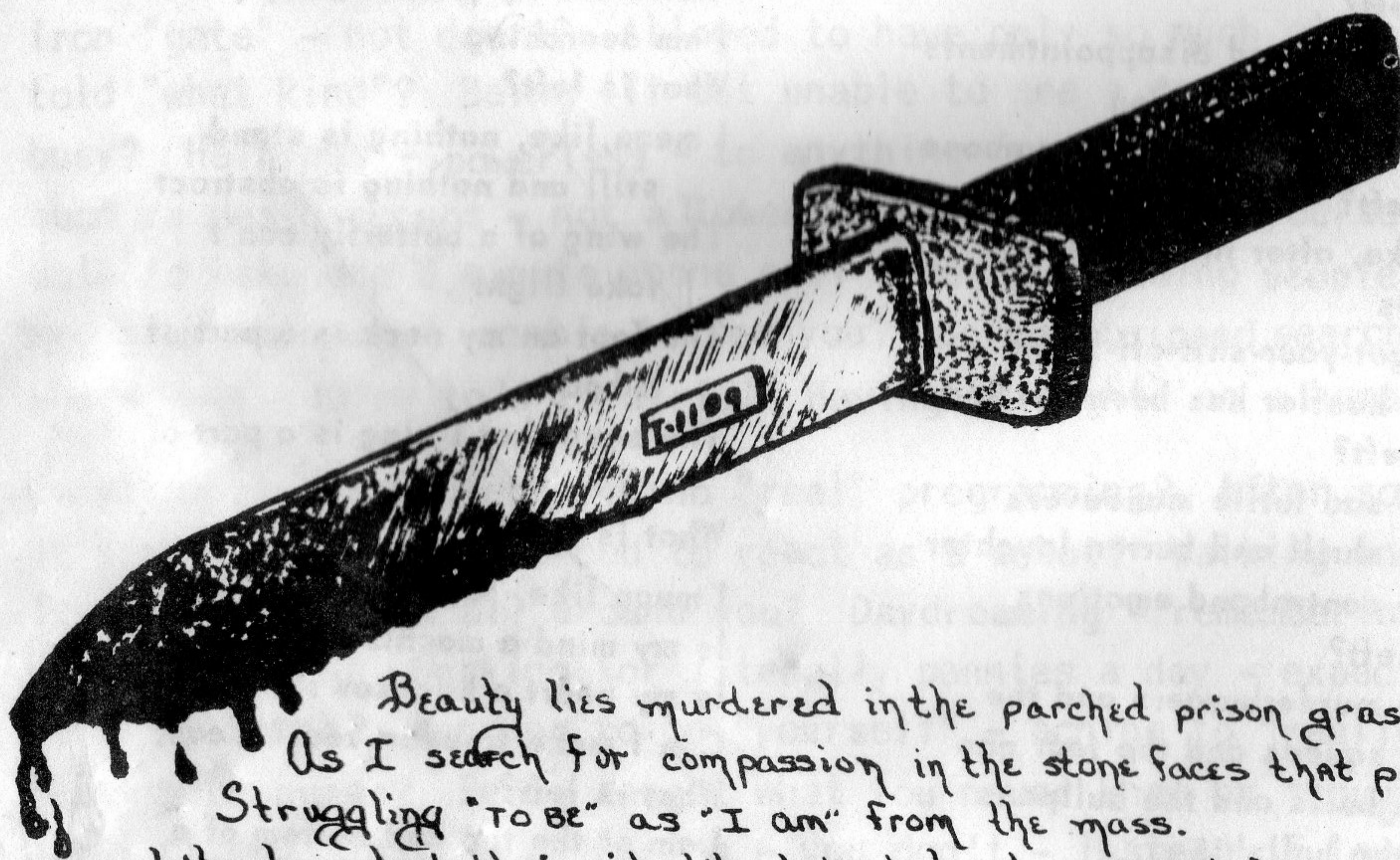
Love is my sword and truth is
my compass

What is left?

Assata Shakur

From the bleeding shadows

The void of darkness, spinning years around time,
Taking the life that I once thought was mine.
My soul has been branded, T-1109,
And burned through the depths...
of my own tortured mind.



Beauty lies murdered in the parched prison grass,
As I search for compassion in the stone faces that pass.
Struggling "to be" as "I am" from the mass.
Who have lost their identity behind hearts of cold brass.

So giving the knife unto its' deadly mark... it slashes through my soul.
As I bleed into the shadows... mingling blood into the dark,
I pray for release from the jaws of the devils' beast.
Once again a scream for mercy.... For life -
And as always... no answer... I return again to be the devils' feast.
The stairs of life are so many... and so far,
As I fight the yieldless chains within me... Freedom's gift will leave its' scar.

**I DID TIME
IN THE
STATE**

- or -

I wish I could give them some of
their own medicine?

About three years ago in the fall of '74, I was going to school in Springfield, Mo. I was really into being a lesbian; politically, socially, and sexually. I was also pretty open about it, at least as much as one could be in the middle of the bible belt.

I started a womens group at school, but there wasn't much feedback. I had a few friends at school but most of my lesbian friends were in St. Louis.

Anyway, back to our story. About the begining of second semester, my roommate and I were accused of being lesbians. This was true for me, but not for her. She moved out. I was really angry and paranoid about the whole thing. I couldn't believe what gossip can do to a person.

I was doing a lot of speed to cram for exams. I started to get stomach pain s. For some reason, which I'm not sure of now, I thought I was going to die. I went to the emergency room on campus and told them I had stomach cancer. I demanded to see a woman doctor.

Next, I was put on the psyche ward in Springfield Hospital. The first night I came in, I was extremely violent. I was locked in a solitary room. My wrists and ankles were strapped to the bed. My doctor was a woman and her name was Dr. Snow. She put me on many different medications. Before I left Springfield, I was on 600 miligrams of thorazine a day.

A friend of mine, Clare came to see me to convince methat I didn't need the medication or the doctors. I agreed. However, I couldn't leave. There was nothing she could do to help. After that, no one was allowed to see me.

My parents got hold of a doctor in St. Louis, Dr. Mangelsdorf. This way, I would be closer to home and my family. The doctor immediately signed me up for shock treatments. I signed the papers, however, I don't remember doing that now.

My doctor was and is a total bastard. I received no therapy from him whatsoever, just shock. Oh sure, we had group therapy in the hospital. An hour a day, the nurses would start by saying, 'Now does anybody know what today's date is?' They had to bring us back into some kind of reality since we were all so waisted by the shock treatments.

Shock is given to people who have had bad experiences in their past. It could be emotional, mental, or drug related. I had done some drugs but nothing heavy. This was my doctors excuse for giving me shock.

Another thing my doctor did was not let my brother see me. He assumed that since he had long hair, he was a pusher.

Altogether, I had a series of 18 shock treatments. They are given in such a way that you don't feel any pain. First, they inject a knock out drug in your vein. Then, you are asked to count back from 100. (I only got to 95.) They put a mouth piece in your mouth so you won't swallow your tongue or break your teeth. One thing I do remember was that you never actually saw the shock machine. They just lay you on a bed and close the curtains around you.

When you wake up, you feel completely out of it. I mean like drunk or something. Then, they ask you what the date is. When you've mastered that, they let you go to arts and crafts.

My doctor never explained to me why I got the shock treatments. Even when I was out of the hospital, he never counseled me on my problems I was facing. He just made sure I got my medication.

I got the treatments in a series of six. After the first six, I went home. I tried things like screaming. That's because when you screamed at the hospital, you were put in solitary. I threatened my parents with suicide. I was back in for six more. Then, I tried going off my medication, another six.

Shock treatments block your memory, temporarily, they say. From the second set of shock treatments, (spring of '75) to the summer of '74 my memory is a complete blank.

I vaguely remember the second to the last set and why I got them. I was downstairs playing records. I became angry and frustrated at my parents and my doctor. I picked up my mandolin and smashed it on the stairs. My dad came running downstairs to see what was wrong. I kicked him in the knees and ran out of the house towards the highway. My brother caught me. The next day, I was back in for six more treatments.

Why am I telling you all of this now? Because it has left me very confused and numb. That's what I feel shock treatments do is numb your anger. I am now at a place where I was three years ago. Now I am beginning to feel again, no thanks to my parents or doctor.

Did you know that shock treatments are given a whole lot in St. Louis? Many are given at St. Mary's, St. John's, Jewish and at many other places. Doctors are getting filthy rich from shock therapy. They get fifty dollars for each one and that doesn't count the hospital bed.

I was in my doctor's office as an outpatient for five minutes. He gives me a shot of prolixin and my parents are out thirty dollars for each visit. (Prolixin is a drug used a lot in prisons. It is for cases of manic depressives and paranoid of schizophrenics.) I never found out for sure which they had me classified under.

Since I never got counseling through my doctor, a friend told me about the Women's Counseling Center. For me, it was really embarrassing at first. I had gone to the center before I had the treatments and I had seen a therapist. I went to see the same one this time and had completely forgotten her.

The center got me in a group and I saw a therapist once a week. I needed someone to talk to instead of being injected to. Everyone in the group was very supportive of my goals to go off my medication. I feel now that they helped me a whole lot.

I am seeing a very nice woman doctor now at Jewish. I also pay for the visits. She is helping me go off my medication. It's been almost three months, and I feel great. Also, I am starting to remember some things. It's ironic, but since I've been off my medication, I don't get depressed as easily. I feel really good that I have all that shit out of my system.

I feel really good about writing this article. It's something I have wanted to do for a long time. I feel very strong and proud of myself that I went off my medication. I also couldn't have done it all without the love and support of my sisters here in great St. Louis lesbian community. I just feel plain strong and proud.

PARENTS

*I mimick your answers
like a parakeet.*

*How can you do this
to someone so weak?*

*Let's be calm,
I don't want to mock-
I'm really not ready
to take on more shock.*

MOM,

*Drink til you are wet
or drink til you are dry,
Do not blame me
if you fall out
and die.*

DAD,

*Can't you see I just wanna be free?
I grow like branches of a new tree.
I go through the seasons-
summer, spring, winter, and fall.
We all go when we hear our call.*

*I'm angry, angry.
I'm not crazy, crazy, crazy
anymore.*

The center got me in a group and I saw a therapist once a week. I needed someone to talk to instead of being injected to. Everyone in the group was very supportive of my goals to go off my medication. I feel now that they helped me a whole lot.

I am seeing a very nice woman doctor now at Jewish. I also pay for the visits. She is helping me go off my medication. It's been almost three months and I feel great. Also, I am starting to remember some things. It's ironic, but since I've been off my medication, I don't get depressed as easily. I feel really good that I have all that shit out of my system.

I feel really good about writing this article. It's something I have wanted to do for a long time. I feel very strong and proud of myself that I went off my medication. I also couldn't have done it all without the love and support of my sisters here in great St. Louis lesbian community. I just feel plain strong and proud.

PARENTS

*I mimick your answers
like a parakeet.*

*How can you do this
to someone so weak?*

*Let's be calm,
I don't want to mock-
I'm really not ready
to take on more shock.*

MOM,

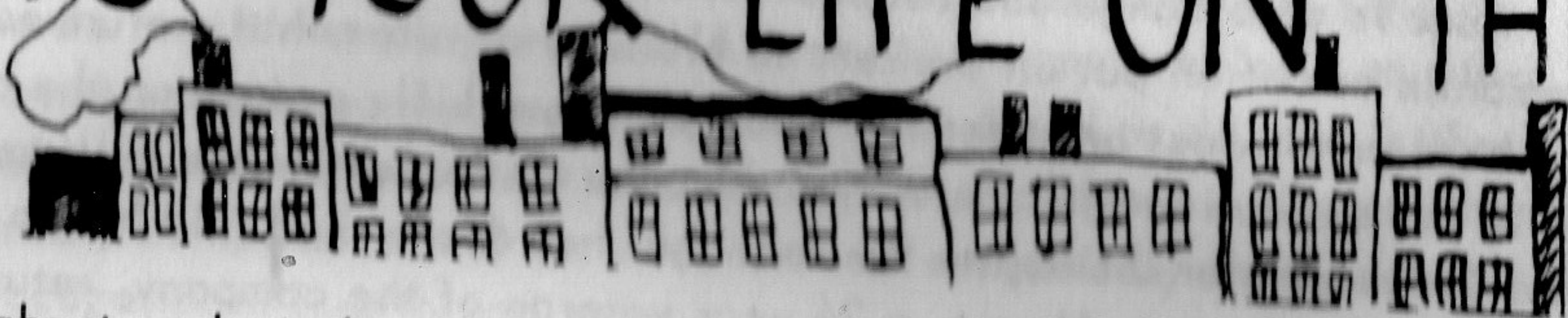
*Drink til you are wet
or drink til you are dry,
Do not blame me
if you fall out
and die.*

DAD,

*Can't you see I just wanna be free?
I grow like branches of a new tree.
I go through the seasons-
summer, spring, winter, and fall.
We all go when we hear our call.*

*I'm angry, angry.
I'm not crazy, crazy, crazy
anymore.*

PUTTING YOUR LIFE ON THE LINE



"This book, being about work, is by its very nature about violence..."
Opening sentence of Working by Studs Terkel

When I think about violence in our society street crime, war, and rape are the first things that come to mind. These more obvious types of abuse are not everyday occurrences in our individual lives, yet we talk and worry about them regularly. At the same time more routine types of violence are hardly discussed. To millions of working people the chance of getting sick, injured or killed on the job is a constant threat.

The lack of knowledge, concern and awareness for the problem of occupational disease and illness is part of the prevailing attitude of this system. In a capitalist society the ends justify the means that are used to reach them. What is important about work is what is produced; the products and the profits they bring to certain people are what matter, not the people who produce or the conditions they must work under. A capitalist society depends on profits - a successful business is one that makes money. Work is for the benefit of the employers, not the workers. The actual work process is judged by how efficient it is in producing profits for the owners. Whether a factory is safe or not for the workers is a question only in so far as it effects the rate of production and, consequently, profit.

The problem of disease and injury on the job is probably best known to those who face it every day. Official statistics are incomplete, but even the ones that are available, are striking. In 1968, 14,311 people died in industrial accidents, 90,000 suffered permanent impairment from accidents at work, and 2.1 million had temporary total disabilities in that year. Diseases contracted on the job are even harder to count. The U.S. government estimates that in 1969 exposures to industrial pollutants in the workplace caused one million new cases of occupational disease. Among the casualties were 3,600 dead and over 800,000 cases of burns, lung and eye damage, dermatitis and brain damage. This means that 55 people are killed, 8,500 disabled and 27,000 injured at work each day. In the course of their working lives 3-5% of the labor force will have some form of seriously disabling work injury. Considering the estimate that 65% of industrial workers are exposed to toxic material or harmful physical conditions its likely that the actual numbers are even higher.

The hazards that workers may encounter on the job run from stumbling, being struck by falling objects, or exposed to dangerous noise levels to contracting a form of silicosis (sand in lungs) or poisoning from metals, radiation or other chemicals. Coal miners who get black lung from coal dust, textile workers who get brown lung from cotton dust and asbestos workers who get white lung all face a slow and painful death from their jobs. People who work with certain pesticides like 2,4,5-T (see Moonstorm: Food) metals like lead or around hormones such as estrogen risk having children with birth defects from exposure to these substances.

Work is also dangerous because of the way it is structured in a capitalist economy. Demands are often put on workers to produce at rates that are unhealthy. Stress from working too hard or too fast or under too much pressure kills people on the assembly lines as well as in the executive offices. A typical case is that of Mamie Williams, a 51 year old employee at a Chrysler plant. Despite the fact that her doctor had told her to stay home because of high blood pressure, Mamie, a 26 year veteran of the company, returned to work when Chrysler threatened to fire her. Rather than losing all her benefits, she returned to work and died one week later after passing out on the line. Many workers like her are forced to work above and beyond their physical capacity if they want to work at all.

Paralleling the growth of modern industry has been an effort to guarantee workers safer working conditions and compensation for injuries. This legal reform has failed to provide adequate protection for workers however. The first protective legislation was passed in the 1880's and 1890's. Most of these regulations were designed to protect children working in the factories at that time. Unsafe working conditions became a popular issue at the turn of the century. The muckrakers, social reformers who wrote fiery accounts of the problems of modern society, protested the financial hardships suffered by disabled employees and their families. Injured workers then found it almost impossible to collect money from their bosses because the legal system reflected the interests of the employers' property rights (money) over the employees' human rights (health). In order to win a case an employee had to prove that the injury was the fault of the employer. The courts conveniently provided three defenses for an employer, which, if any of them were true, would prohibit an employee from getting any relief. If an accident was due to the employee's carelessness, if the employee chose to be exposed to the hazard which caused the accident or if a fellow employee was responsible for it the employer was not liable. The outcome of the reform movement was the development of the workmen's compensation system across the country.

The strength of the movement changed with the times. By World War I it was generally assumed that accidents would decrease with the passage of compensation laws and little more need be done. The Depression slowed progress even further - the lack of jobs made the question of occupational health and safety a luxury few could afford. During World War II the government made some attempt to reduce accidents since injured workers held back the war effort by slowing productivity. But workmen's compensation remained the only law to help sick or injured workers.

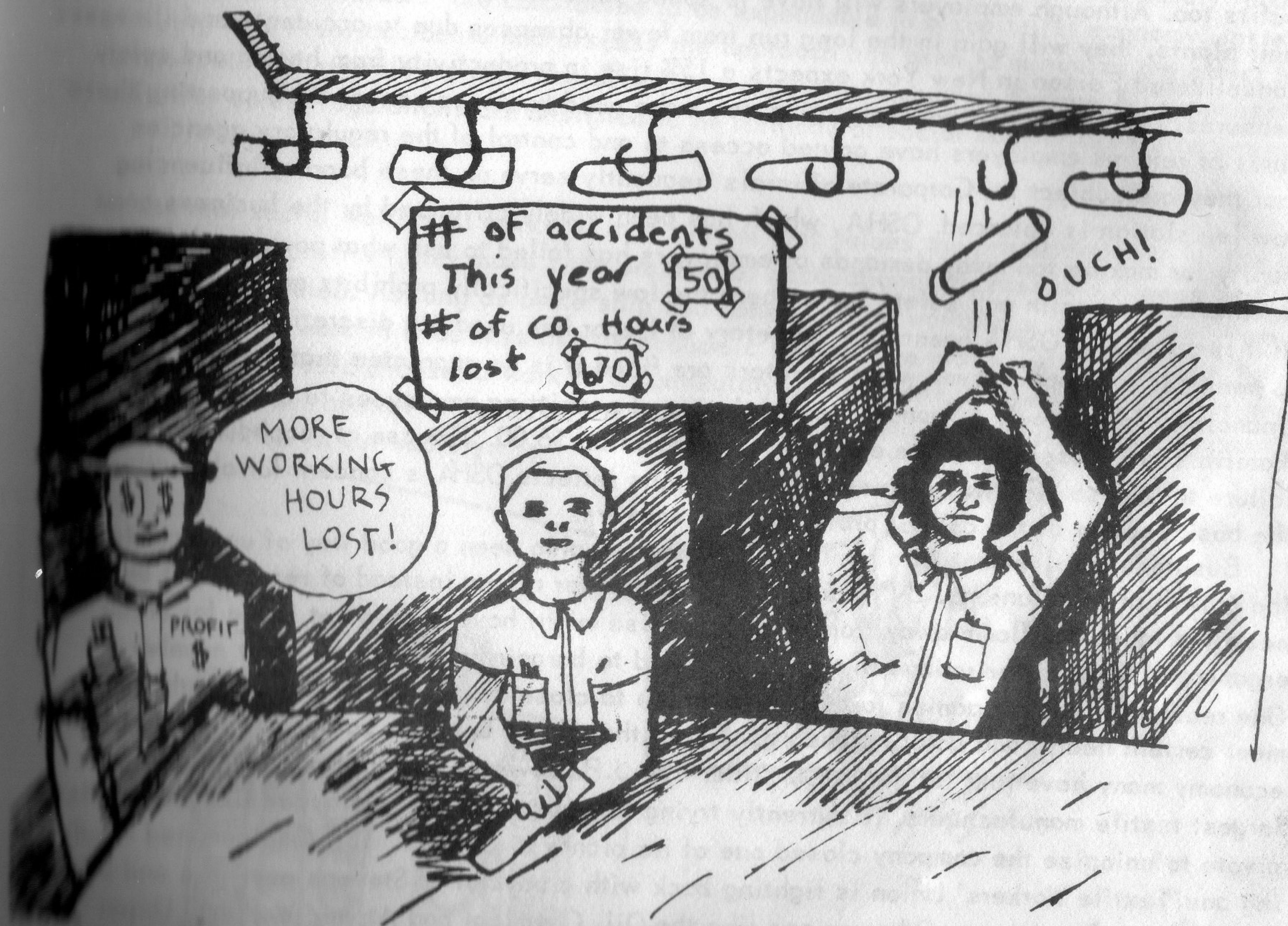
Although they do provide some benefits these laws are not sufficient. Almost 10% of the entire U.S. workforce is outside of their coverage, including most agricultural workers and many women who work in areas like domestic work. Even those who are covered have problems. According to a 1962 estimate workmen's compensation covers only 18% of the real loss suffered. Payments in 38 states in 1968 gave recipients incomes below poverty level. In all the states regulatory agencies are underfunded. There aren't enough inspectors to begin to enforce the weak laws that do exist, and the ones that there are tend to sympathize with the employers more often than not. In New York, for example, only 6 fines were made out of 10,000 reported violations, and in Massachusetts the average fine was \$88.

During the 1960's there was a push for federal regulation for workplace health and safety which resulted in the passage of the Occupational Health and Safety Act of 1970. Under this law the Labor Department, through the Occupational Health and Safety Administration, is re-

responsible for the working conditions of 57 million employees. OSHA regulates only those businesses that trade across state lines. It cannot effect working conditions for household workers, but it can set standards for IBM employees. OSHA faces the same problems as other regulatory agencies. There is not enough money to do the job its supposed to do, nor is there the commitment on the part of the Labor Department to confront the employers and make them change. OSHA relies on voluntary compliance and the education of supposedly careless workers to solve the problem of occupational health and safety.

A good example of how OSHA operates is the issue of standards for toxic substances. OSHA is responsible for setting exposure standards for the 6,000-12,000 toxic substances in common and set standards that allow greater exposure than those advocated by other groups. Even with taking these shortcuts OSHA has covered only about 599 substances - at this rate it will take over 1,000 years to develop the standards required by law.

Another approach to the problem of poor working conditions is for companies to limit who can hold the dangerous jobs. This most commonly effects women who are then forced to choose between their right to bear children and their right to a job. Although deliberate ex-



clusion of women from certain occupations is a violation of the Equal Employment Opportunity Act many companies agree with Exxon's medical director's statement that he would "rather face the EEOC than a deformed baby". Policies of not hiring and/or firing women who are fertile, pregnant or nursing are common in some industries. These practices are consistent with the history of occupational health and safety. Instead of eliminating the hazard altogether and making the job safe for any employee, companies have chosen (and the government has allowed it) to deal with the problem by 'limiting' its affect - in this case by exposing only certain employees (men) to these dangers.

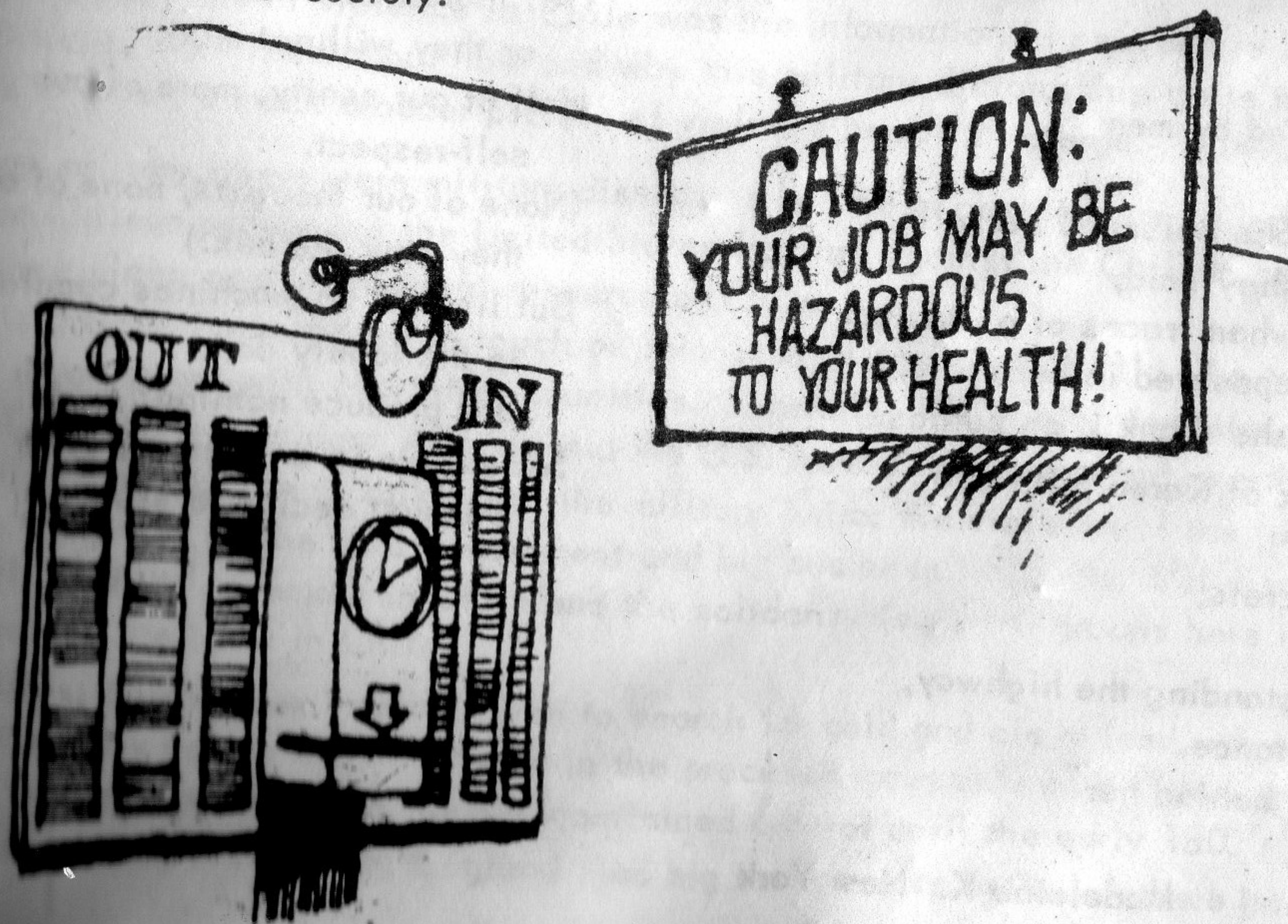
The failure of efforts to establish effective health and safety protection by law is not surprising. Instead of challenging the way businesses are operated in this country the movement for reform has been controlled by corporate interests and served their ends. A limited safety program and modest payments to injured workers benefits employers in certain ways. Businessmen recognize the cost of easily avoidable accidents. The property damage to machinery, disruption of the work process after an accident, training replacements, etc. is estimated to have cut \$9 billion from the total output of our economy, and therefore corporate profits too. Although employers will have to spend some money to upgrade conditions in their plants, they will gain in the long run from fewer absences due to accidents and illnesses. Consolidated Edison in New York expects a 15% rise in productivity from health and safety measures. Limited protective legislation can make good business sense. By supporting these kinds of reforms employers have gained access to and control of the regulatory agencies that they are subject to. Corporate officials frequently serve on these boards, influencing how legislation is enforced. OSHA, which has been widely criticized by the business community for making too many demands of employers has failed to use what power it does have to enforce the health and safety laws. Where the law specifically prohibits advance notice of inspections by OSHA agents the Secretary of Labor has used his discretionary authority to permit it to happen. Even when violators are fined it is no guarantee that they will be financially 'punished'. A 'nonserious' violation of permitting employees to eat where toxic materials are present cost one employer a devastating \$6.00. The use of loopholes and the failure to impose significant fines on corporations reflects OSHA's concern for alienating the businessmen at the cost of protecting the workers.

Business involvement with health and safety has also been a good way of undercutting the growth of labor unions. By joining the movement for reform instead of resisting it business has taken the flame away from what otherwise might have been a hot issue for union organizers. Most of the unions though have failed to bargain for safety for their members. One reason is that companies frequently threaten to close down their operations rather than meet certain health and safety standards. Given the choice between safety and jobs in a bad economy many have just let the issue slide. The J.P. Stevens Company, one of the nation's largest textile manufacturers, is currently trying to manipulate its employees like this. After a vote to unionize the company closed one of its plants in Georgia. The Amalgamated Clothing and Textile Workers' Union is fighting back with a boycott of Stevens over this and other health and safety issues. Other unions like the Oil, Chemical and Atomic Workers' Union have succeeded in winning provisions for plant surveys and physical exams for their employees in contract negotiations.

These advances have not been won easily. Karen Silkwood, an employee at Kerr-McGee and member of the Oil, Chemical and Atomic Workers' Union was killed in a 'mysterious' automobile accident on her way to a meeting with a reporter about working conditions in her plant. Karen tested plutonium rods for nuclear reactors and had evidence that the company was falsifying safety records to fit the requirements of their government contracts. A week before the accidents Karen discovered she had been exposed to high levels of plutonium despite many hours spent in decontamination procedures. Her apartment had also been contaminated, particularly the food in her refrigerator. The documents that Karen carried with her proving her case vanished in the wreck. The union requested a Justice Department investigation but got no response. Her family has filed suit against company officials for violating the civil rights of Karen and her co-workers, and negligence in safeguarding nuclear material which resulted in the contamination.

Harrassment of people who threaten the operation of business as businessmen want it is not uncommon. Dangerous working conditions are recognized and accepted by our society which thrives on profit, not people. The history of the struggle for health and safety regulations shows that workers' are considered to be expendable in a capitalist economy. Instead of trying to prevent accidents and disease the approach has been to minimize the effect by compensating the employee after the disease or injury has occurred. Workmen's compensation and other safety regulations are designed to be methods of social control more than programs

for the real social welfare of workers. In a system that values the producers only for the products - and profits - they make, the problem of occupational disease and illness will never be eliminated. As long as ownership and control of the workplace is separated from the people who work in it as it is in this economic system, the real solutions will not be found. No one would choose to work in an unhealthy environment if they had the power to change it. Worker control is necessary if we are to see the end of the destruction and mutilation of workers in our society.



FOR KAREN SILKWOOD

Karen Silkwood, a worker and union activist at Kerr-McGee Corporation in Crescent, Oklahoma was killed two years ago when her car crashed, supposedly after she fell asleep at the wheel. She was 15 minutes away from turning over to a New York Times reporter documentation of serious health hazards at the plant and the company's falsification of the records. She herself was known to have been poisoned by plutonium. Although a co-worker saw her carrying the documents as she got into her car, they mysteriously disappeared from the wreck and have never been found.

I want to think of Karen Silkwood
watching secrets flow over her desk
like water,
an endless stream of secretaries,
receptionists--
material secrets
buried deep in their desks
neatly addressed
and stapled, like letters
returned, unread

I want to think of Karen Silkwood
leaving home each morning,
her briefcase beside her
when the secrets she knew
fell to ticking
like the paper
secrets shredded by men
in power

(She poisoned herself
they said,
when traces of plutonium
appeared in her urine,
she drank it on purpose)

I want to think of Karen Silkwood
unlocking
the box of secrets,
her bravery,
at last understanding the highway,
the white distance
of headlights behind her
in the night

Madeleine K. New York



MACHINES

How many people does it take
to feed a machine?
Two years off of this life,
seven off that,
Five bad backs, a broken finger,
liberal amounts of deafness.
What is required
to nourish a factory?
(All ingredients must be stolen
or they will not mix):
Half of our sanity, more of our
self-respect.
(None of our thoughts, none of our love,
they sour the mix.)
But listen: do machines copulate
in the lonely dark
and produce nothing?
Somewhere is a great mouth
we must decide to starve.

Kyla, Baltimore

Chile - the Violence and Repression of the U.S.A. and the Chilean Dictatorship

In Chile in 1973, there was a violent military takeover of the Chilean government. The military killed the president, Salvador Allende, a socialist, and dissolved the congress controlled by the liberal Christian Democrat party. In the first few days after this coup (takeover) thousands of members of the Popular Unity Movement (a coalition of socialists, communists and members of the Movement for United Popular Action, MAPU) were imprisoned, tortured and killed. 10,000 students, who were leftists, were held captive at the National Stadium. There the military randomly fired their machine guns into the bleachers killing thousands. Four years later, the junta (military government of Chile) continues inhumane, terrorist treatment towards those who oppose its rule. Many who oppose the junta "simply disappear". The government claims to have no records of arrest or imprisonment of missing persons, even though there are reports of witnesses and fellow prisoners who have seen these non-recognized prisoners in torture centers.

This sketchy picture of violence in Chile was the information I knew before I began researching this article. As I read about how and why this military dictatorship came into power and continues to exist, a much broader picture of violence began to emerge. It involves not only the Chilean military, (there were military dissenters but these people were jailed or killed), against the Chilean people but the United States fighting against the Chilean people to maintain their claim over the natural resource of Chile.

In this article, I would like to touch on four general areas. First I'd like to discuss Chile's historical involvement with capitalist countries. Secondly, I'll briefly consider Chile during the time of socialist president Allende and the U.S. moves to weaken and overthrow this government. Then I'd like to talk about the military junta: the violence of the junta and how it is being supported by the U.S. government and big business. Finally, I'll discuss what I know about the resistance movement in Chile and the solidarity (support) groups here in the U.S. for people opposing the junta in Chile.

In the 1500's, Spanish explorers arrived to search for gold and claim land, which they took from the many native Indian tribes. In the process thousands of Indians (and Spaniards, though not as many) were killed. Spain maintained control until the early 1800's when Chile won "independence". However, England had big investments in Chile - there had been illegal

trade while Chile was still owned by Spain - and the British gained control over such important resources as mining and transportation.

Overtime, rights were sold to other countries, especially the U.S., to mine, to open banks, and other industries. Chile was and is important to the U.S. and her other foreign investors because Chile's land is very valuable. The largest copper mine in the world (Chuquibambilla) is located in Chile, as well as vast iron ore deposits and nitrates. (Nitrates are used for explosives, fireworks, heart medicines, photographic films, and has been a chief source of nitrogen fertilizer.)

The governments of Chile have proved to be either puppets of the foreign investors and/or ineffective in improving the living conditions of the Chilean working people. So, I.T.&T. owned the telephone company, U.S. mining companies as Anaconda and Kennecott owned 90% of Chile's copper, and Coca-Cola, the big auto companies, Dupont, and many other U.S. (and West German, British, Japanese, Dutch, etc.) industries have divisions in Chile. In 1970, U.S. direct investment in Chile stood at \$1.1 billion.

Meanwhile the Chilean people working in these industries have been made to work long hours, at low pay - A good way for businessmen to make more profit. Widespread malnutrition, illiteracy, hopeless housing conditions and starvation are a reality for many Chilean people. The safety and environmental regulations that apply here in the U.S., don't need to be met by U.S. businesses in Chile. So there are cheaper, copper smelters able to be built in Chile, at the environment's and the Chilean people's expense.

There has also been a history of strikes and organized workers groups to challenge these working conditions. Early in the 1900's, the Workers Federation of Chile was formed and in the 1920's and 30's, the Socialist party and Communist party were formed.

In the last twenty years the left movement has grown. Disatisfied members of the Christian Democrat party formed the MAPU and in a coalition with Socialists and Communists formed the Popular Unity Party. After two unsuccessful campaigns, the Popular Unity party candidate Salvadore Allende won the 1970 presidential election. This was a limited victory. Allende did not win an overall majority. It was the congress who decided which candidate would be president. They chose Allende only after he signed "democratic guarantees" which limited the traditional powers of the president.. The congress itself was controlled by the Christian Democrats.

However, the system of foreign domination was threatened by Allende's policies. Allende favored nationalization of Chilean industries (making the state, not foreign powers, owners of Chile's industries). Allende also supported agricultural and industrial reforms. Workers taking over the farms and factories they worked were supported by the government. Health programs were also, a priority of the Allende government; rural clinics were set up, as well as milk programs for children. While these programs were inadequate to meet the health care problems of the vast number of impoverished Chileans, they were a start - a start of government policies based on people's needs, not profit. U.S. industries as I.T. & T. were panicked that they would lose control in Chile, as well as in other parts of Latin America.

Preceding Allende's election and continuing during his presidency the CIA and multi-

"The People Continue to be Exploited"



"el pueblo sigue siendo explotado"

national corporations (corporations involving more than 1 country) funneled money to oppose Allende. Chart 1 is a page from the calendar of events devised by the U.S. Senate sub-committee which investigated "Covert Actions in Chile 1963- 73". This calendar blatantly reveals the control of the U.S. government in Chile's politics. The "40 committee" is a special group of U.S. government officials under the president including the director of the CIA. Note the September 15, 1970 entry that states the CIA is to play a direct role in organizing a military coup. Also note the entries showing I.T. & T's involvement opposing Allende. (see next 2 pages)

It is not within the scope of this article to talk in detail about this period of the Allende government. While the government attempted to meet more of the needs of the Chilean people and establish Chilean control over industry, foreign investors still controlled much of Chile's resources. The U.S. was able to weaken the Chilean economy by limiting trade with Chile. For example, Chile needed U.S. machinery and spare parts to operate the equipment needed for mining. In chart 2 you can note the severe drop in U.S. aid to Chile from 1971 to 1973, the Allende years. Other capitalist countries involved in the World Bank and Inter-American Developmental Bank drastically reduced credit to Chile also in attempt to cripple Chile's economy under Allende.

October 21

Army units stationed at Tacna, Chile, revolt, ostensibly for the purposes of dramatizing the military's demand for higher pay. The revolt, engineered by General Roberto Viaux, is widely interpreted as an abortive coup.

1970

March 25

40 Committee approves \$125,000 for a "spoiling operation" against Allende's Popular Unity coalition (UP).

June

The possibility of an Allende victory in Chile is raised at an ITT Board of Directors meeting. John McCone, former CIA Director and, at the time, a consultant to the Agency and a Director of ITT, subsequently holds a number of conversations regarding Chile with Richard Helms, the current CIA Director.

June 27

40 Committee approves \$300,000 for additional anti-Allende propaganda operations.

July 16

John McCone arranges for William Broe (CIA) to talk with Harold Geneen (ITT). Broe tells Geneen that CIA cannot disburse ITT funds but promises to advise ITT on how to channel its own funds. ITT later passes \$350,000 to the Alessandri campaign through an intermediary.

August 18

National Security Study Memorandum (NSSM) 97 is reviewed by the Interdepartmental Group; the Group considers options ranging from efforts to forge amicable relations with Allende to opposition to him.

September 4

Salvador Allende wins 36.3 percent of the vote in the Presidential election. Final outcome is dependent on October 24 vote in Congress between Allende and the runner-up, Jorge Alessandri, who received 35.3 percent of the vote. Allende's margin of victory was 39,000 votes out of a total of 3,000,000 votes cast in the election.

September 8, 14

40 Committee discusses Chilean situation. The Committee approves \$250,000 for the use of Ambassador Korry to influence the October 24 Congressional vote.

September 9

Harold Geneen, ITT's Chief Executive Officer, tells John McCone at an ITT Board of Directors meeting in New York that he is prepared to put up as much as \$1 million for the purpose of assisting any government plan designed to form a coalition in the Chilean Congress to stop Allende. McCone agrees to communicate this proposal to high Washington officials and meets several days later with Henry Kissinger and Richard Helms. McCone does not receive a response from either man.

September 15

President Nixon instructs CIA Director Helms to prevent Allende's accession to office. The CIA is to play a direct role in organizing a military coup d'etat. This involvement comes to be known as Track II.

September 16

At an off-the-record White House press briefing, Henry Kissinger warns that the election of Allende would be irreversible, might affect neighboring nations, and would pose "massive problems" for the U.S. and Latin America.

September 29

A CIA official, at the instruction of Richard Helms, meets with a representative of ITT. The CIA officer proposes a plan to accelerate economic disorder in Chile. ITT rejects the proposal.

1970—Continued

- October CIA contacts Chilean military conspirators; following a White House meeting, CIA attempts to defuse plot by retired General Viaux, but still to generate maximum pressure to overthrow Allende by coup; CIA provides tear gas grenades and three submachine guns to conspirators.
- ITT submits to White House an 18-point plan designed to assure that Allende "does not get through the crucial next six months." The ITT proposal is rejected.
- October 14 40 Committee approves \$60,000 for Ambassador Korry's proposal to purchase a radio station. The money is never spent.
- October 22 After two unsuccessful abduction attempts on October 19 and 20, a third attempt to kidnap Chilean Army General René Schneider results in his being fatally shot.
- October 24 The Chilean Congress votes 153 to 35 in favor of Allende over Alessandri.
- November 3 Allende is formally inaugurated President of Chile.
- November 13 40 Committee approves \$25,000 for support of Christian Democratic candidates.
- November 19 40 Committee approves \$725,000 for a covert action program in Chile. Approval is later superseded by January 28, 1971, authorization.
- December 21 President Allende proposes a constitutional amendment establishing state control of the large mines and authorizing expropriation of all foreign firms working them.

1971

- January 28 40 Committee approves \$1,240,000 for the purchase of radio stations and newspapers and to support municipal candidates and other political activities of anti-Allende parties.
- February 25 In his annual State of the World message, President Nixon states, "We are prepared to have the kind of relationship with the Chilean government that it is prepared to have with us."
- March 22 40 Committee approves \$185,000 additional support for the Christian Democratic Party (PDC).
- April 4 Allende's Popular Unity (UP) coalition garners 49.7 percent of the vote in 280 municipal elections.
- May 10 40 Committee approves \$77,000 for purchase of a press for the Christian Democratic Party newspaper. The press is not obtained and the funds are used to support the paper.
- May 20 40 Committee approves \$100,000 for emergency aid to the Christian Democratic Party to meet short-term debts.
- May 26 40 Committee approves \$150,000 for additional aid to Christian Democratic Party to meet debts.
- July 6 40 Committee approves \$150,000 for support of opposition candidates in a Chilean by-election.
- July 11 In a joint session of the Chilean Congress, a constitutional amendment is unanimously approved permitting the nationalization of the copper industry. The amendment provides for compensation to copper companies within 30 years at not less than 3 percent interest.
- August 11 The Export-Import Bank denies a Chilean request for \$21 million in loans and loan guarantees needed to purchase three jets for the national LAN-Chile airline.

TABLE IV-A
ECONOMIC ASSISTANCE TO CHILE
(In Millions of Dollars)

	FY 1968	1969	1970	1971	1972	1973	1974	1975	1976	1977 ¹
TOTAL U.S. ECONOMIC ASSISTANCE:	96.3	80.3	26.3	8.6	9.0	10.1	252.3	273.3	129.3	63.5
AID	57.9	35.4	18.0	1.5	1.0	0.8	5.4	20.6	15.5	12.5
P.L. 480 (Title II)	23.0 (7.2)	15.0 (5.2)	7.2 (7.2)	6.3 (6.3)	5.9 (5.9)	2.5 (2.5)	3.2 (3.2)	62.3 (4.6)	58.1 (9.0)	27.0 (12.0)
Other	2.0	1.2	1.1	0.8	0.5	0.5	1.3	0.6	—	—
Export-Import loans and guarantees	13.4	28.7	—	—	1.6	3.1	0.3	54.8	30.7	24.0
Commodity Credit Corporation loans	—	—	—	—	—	3.2	41.1	9.0	—	—
Housing Investment Guarantee	—	—	—	—	—	—	—	30.0	25.0	—
Debt rescheduling (U.S. share)	—	—	—	—	—	—	201.0	96.0	—	—
WORLD BANK:	—	11.6	30.2	—	—	—	13.5	20.0	33.0	50.0 ²
INTER-AMERICAN DEVELOPMENT BANK ³ :	16.5	31.9	45.6	12.0	2.1	5.2	97.3	70.8	54.0 ⁴	—
MILITARY ASSISTANCE ⁵ :	7.8	11.7	0.8	5.7	12.3	15.0	15.9	0.6	—	—

1. The figures for 1977 are preliminary and are based on State Dept. proposals which will be presented to Congress early next year.
2. Proposed — see text.
3. Calendar year.
4. A loan for \$62 million will come up for a vote before the end of 1976.
5. Military assistance for Chile was banned in late 1974 by an amendment to the Foreign Assistance Act of 1975. for military sales figures, see p. 7.

Source: "Chile's Chronic Economic Crisis: 1976 and Beyond," *International Policy Report*, Center for International Policy, September, 1976. From interviews at and documents from the State Department, Treasury Department, World Bank and Interamerican Development Bank. Compiled by Bill Goodfellow.

In understanding what happened to the Allende government, it is important to realize that an economy is a very complex system, very difficult to change, for all the time

of economic transition, production needs to continue. Because more goods and services were offered to a greater number of people and because Chilean industries could not immediately fill the gap of foreign industries which stopped production, there were shortages. Middle and upper class people were not able to have all of the material comforts they had been enjoying at the expense of the working class people and peasants. Not everyone, then, supported the goals of distributing goods more equally to the Chilean people and of Chile owning her own industries. There was internal opposition to Allende, .

On Sept. 11th, 1973, the presidential palace was stormed by the military with jet bombers and tanks. Allende and those with him refused to surrender and were killed. The heads of army, navy, air force and police declared themselves the new government. This is the military junta which governs Chile today, headed by a general Pinochet

Under the new government supporters of the popular movement were killed and a severe state of repression ensued. The military government (the junta) admitted to the United Nations that 30,000 were killed during the first few months of military rule. The junta is a blatantly bloody & violent government. Not only are left political parties banned, but all of Chile's political parties including the Christian Democrat party. There are no elections, and the Congress is disbanded. Anyone caught in underground political activities (or friends or relatives of political activists) are sent to torture concentration camps. The abuse against women is particularly grotesque. Electroshock has been applied

to women's breasts, vagina, anus and mouth. These women have been brutally raped by men along with dogs and broomsticks. A United Nations Commission on Human Rights study of February 1976 documents cases of torture against women and children (who were tortured to force a confession from their parents.)

This government intends to bring back money into Chile at the expense of the Chilean people. The junta has returned nationalized industries to foreign investors and has incentives to attract more foreign investors. Other economic policies of the junta which oppose the welfare of many Chilean people have been a drastic cut-back in state spending which has increased unemployment and cut away programs for health care and education.

The junta had instituted a Gestapo-type secret police called the DINA. They operate internationally as well as in Chile and are responsible for assassinations of former members of Allende's government as Orlando Letelier whose car was blown up in Washington, D.C. in September of 1976.

Meanwhile the U.S. government has thrown its support back to Chile, wanting to regain its control and influence over this Latin American country. Looking again at Chart 2 note, the increase in AID in 1974 after Allende was overthrown. Particularly high are the investments of the Inter-American Developmental Bank and the World Bank. The U.S.

had to rechannel some of its aid to Chile as public opposition here grew to the violation of basic human rights by the Chilean government. But there are other ways the U.S. business men and government can channel funds which don't need to be approved by Congress as the Inter-American Developmental Bank and the World Bank, and the U.S.'s Export-Import Bank.

The junta has felt some pressure from its investors, as the U.S. to clean up its act. In early 1977, the junta proclaimed it had ended any violation of human rights in Chile with the release of 298 political prisoners. The UN Commission on Human Rights has stated that this represents at most one fifth of the political detainees. Also, the junta has not slowed down its arrests. More unofficial arrests where a person "simply" disappears because they are a militant or friend or relative of one are made now. The more notorious torture centers have been shut down. Now interrogation is conducted in mobile units - trucks equipped with torture devices.

Despite the horrible repression within Chile, there is a resistance movement in Chile as well as in other parts of Latin America and North America. Poorer women have joined together to form communal kitchens to share what scarce food they have. Meetings are held underground. Pocket size leaflets for easy concealment are distributed. There are underground trade unions.

Outside of Chile, Chilean exiles as well as other Latin American and North American people are working to support the resistance against the junta. An important activity is getting the junta to admit that disappeared political prisoners are being held and pressuring the junta to release these and all political prisoners.

Here in the U.S. there are several solidarity groups - groups who support the Chilean people. Action For Women in Chile is a women's group. They have produced a packet of information about the violence of the junta against women. The packet includes lists of women political prisoners and non-recognized prisoners. Also, in the packet are form letters along with addresses of Chilean officials and UN committees to protest the treatment and



imprisonment of these women. They also include stickers of Chilean products to boycott - particularly fruit and wine from Chile.

There is also a bi-monthly newsletter about what is happening in Chile put out by a U.S. group called non-intervention in Chile (NICH).

There are many reasons we should be informed about and support the struggles of the Chilean people. I'd like to discuss some of these reasons.

First, we in the U.S. should be conscious of what is happening in other countries besides the U.S., particularly other American countries. The U.S. government has been aware of the Western hemisphere and has attempted various "foreign policies" to maintain its control (as governments policies as the Alliance for Progress, Bay of Pigs)-

Many of the goods and services we use here are from U.S. companies abroad. The electrical wiring of U.S. houses or cars may be from Chile's mines, instead of benefiting Chilean people.

The U.S. government wants to insure its control over Latin America; it does not support self-determination, the right of a people to determine how they want their lives structured, governed. If we feel we want the right to self-determination- to change our lives as women and lesbians, it is to our benefit to support other people who believe and fight for self-determination.

We need to protest the violence of the U.S. government supporting dictatorships as Pinochet's in Chile - which is only one of the South American dictatorships. There is an interest in starting a Chilean Solidarity group in St. Louis. A community of Chilean refugees, exiled from Chile are living here in St. Louis and are in need of support. Not being citizens of the U.S. and not knowing the English language well, they are having great housing and financial difficulties. For more information about starting and joining this group call

664-0922.

BIBLIOGRAPHY

- 1) NACLA'S Latin America and Empire Report "Chile: Recycling the Capitalist Crisis" Vol. 10 number 9 (Nov. 1976).
- 2) NACL'A'S Latin America and Empire Report "Time of Reckoning the U.S. and Chile" Vol. 10 number 10, Dec. 1976.
- 3) NICH Presents: "Introduction to Chile (A Cartoon History)" Bolivar Productions England.
- 4) Chile Newsletter, Vol. 4, number 2 April-May 1977, published by Non-Intervention In Chile.
- 5) Women's Packet On Chile, Action For Women In Chile P.O. Box 530, Cathedral Station, N.Y., N.Y. 10025.
- 6) "Covert Action in Chile 1963-73 Staff Report of the Select Committee to Study Government Operations with respect to Intelligence Activities Dec. 18, 1975.
- 7) The Chilean Road to Socialism, Ann Zammet 1973.
- 8) The Chilean Experiment
- 9) Report of the Economical and Social Council Commission on Human Rights: U.N. Feb. 4, 1976

Lolita when she
went to prison



LOLITA LEBRON HER STORY HER STRUGGLE

Do to lack of space in this issue and last minute copy, we regret we can not print this whole article. We will print the remainder of the article in the next issue of Moonstorm. There is also an article on Puerto Rico in the last issue of Moonstorm (Food issue Spring 1977) ..

For more information about the Puerto Rico Solidarity Committee or questions you might have call Mary Tinker 721-1755 or 721-3979. Parts of this article were taken from "To love me, is to love my country-" . Lolita Lebron Her Story, Her Struggle cost 15¢.

I am Lolita Lebron, Puerto Rican patriot and political prisoner; 56 years old, born Nov. 19, 1919, at Lares, P.R., historical city of the first proclamation of the free and sovereign republic of the Puerto Rican nation.

Since July 25, 1898, Puerto Rico has been under the U.S. domination. The U.S. established itself by the forced of arms in the Puerto Rican nation as conqueror of our land, hearts, and minds. The U.S. government controls all life existence of the people of Puerto Rico, exploiting our nation in order to increase its treasures and work power through colonialism and denial of our innate birthright of nationhood. It controls militarily, politically, economically, socially, culturally.

As a little girl, I went to school where the first thing I learned was, after the bell rang and the line was formed, to place my little hand upon my heart to salute and pledge allegiance to the flag. I learned afterward that the flag was the biggest symbol of the nation and that the nation was not Puerto Rico, but a faraway country named the United States of America. We were not taught the meaning of the words. Our education was taught in the English language by Puerto Rican teachers who had a strange sound or accent like this of mine.

My classmates were very pale, sickly looking children, mostly all barefoot and in rags, with swollen stomachs, skinny bodies, nervous and uneasy. Among the pupils were a few stable, healthy-looking and youthful children. These were the sons and daughters of the landowners. The meals at the school were bad, the sanitation horrible, the latrines flooded.

Diseases were rampant among the people. The peasants' wooden homes belonged to the landowners and were very old and broken. The rain would fall inside. There was always mud around them. It was impossible to keep these little houses clean, because for one thing they were built immediately close to the soil. Pigs and ducks and cats came freely into these little houses.

Cont. on Page 86

REVOLUTIONARY WARFARE IN SOUTHERN AFRICA



Introduction, or, why did I want to write about southern Africa ?

I don't know how much attention anyone really pays to international news, but I'm beginning to take it more seriously than I ever have before. Its hard to get information though. I hardly ever watch TV, I rarely read the newspaper, and a couple times a week I hear some very staticy news on WESL on my car radio. Even so, I kind of knew there are wars going on in southern Africa.

I first read anything about the fighting a couple of years ago when there was a civil war in Angola. From the sketchy news I heard, it seemed there were three sides to the war. The US, the Soviet Union, China, South Africa, Cuba and other African countries were all involved in the war and were all on different sides, but I didn't have enough information to know who was siding with who and why. The politics were very confusing to me, but clearly alot of international attention was being focused on that part of the world.

Since then alot of world attention has continued to be focused on all the countries of southern Africa; South Africa, Zimbabwe (Rhodesia), Namibia, Mozambique, Zambia, Tanzania, Botswana, Zaire, and Angola. I wanted to sort out some of the confusion and understand what was going on so I did some research on the backround of southern Africa.

The more I found out about Africa, the conditions there and who controls them, the more connected I felt to the people of Africa. Africa is far away, across the Atlantic. Most of us will probably never go there, yet all of us are directly affected by what happens there, and the African people are affected by what happens here. Our economy and standard of living depend on the coffee, tobacco, oil, gold, diamonds, iron, and most of all the labor that we have imported and continue to rip off from Africa. The Africans do not get a fair share of the benefits of their labor and the raw materials extracted from the land they live on. Well, that's putting it lightly, actually Black Africans are forced under threat of death to slave, starve, and suffer in order for US dominated captialism to maintain itself. We in this country have to wake up to this fact and take responsibility for it. The people of Africa are. And they are getting strong behind it. When they say "no more" to this exploitation our economy will have to change.

The people of southern Africa today are laying their lives on the

line fighting our common enemy. The same system that depends on the exploitation of Africa also exists by the exploitation of women, third world people, and other working peoples. In fighting capitalism and imperialist exploitation in Africa major blows are being made against the US dominance of the world. And because this system is so dependent on the third world, I believe a truly independent, liberated, well-defended Africa would force this country into an economic crisis. Therefore I think it is very important that in working for our own liberation we stand in active solidarity with the militant peoples of Africa. And in order to do that we have to understand what is going on.

Imperialism and African independence

The struggles going on in southern Africa today are for both independence and socialist-revolution. In order to understand this it is important to know how capitalism and imperialism have affected the economy and political picture of Africa.

For the last five hundred years most of Africa has been colonized by European countries. That is, France, England, Spain, and Portugal all invaded the African continent, divided it up and took control in order to acquire raw materials, cheap labor, and a market for their products. Colonization blatantly ripped off Africa and benefitted the European countries. This is one structure that imperialism has taken. Imperialism is the world-wide search for profits by the men who already have the money and power to make more money and get more powerful. History has shown that capitalism works by expanding in this way. The men who own the means of production have to find more and more sources of cheap raw materials and labor in order for them to keep making money. So that's why Europe got their African colonies.

Within the last twenty years however, the number of independent countries in Africa has risen from four to forty-four. In fact there is only one country left that is still officially a colony. But the fact is that the western capitalist countries have found that they could grant official "independence" without having to sacrifice the all-important principle of ever increasing profits for the owning minority (them). This means that as long as the government of the "independent" countries is not socialist or anti-imperialist then "independence" in itself is not really a threat to their economic control.

It has been established many times that when a country has to organize and fight militarily to gain independence the people become more unified and more clear as to what is behind their exploitation. For example, when the people of Viet Nam had to fight France for independence they realized that it was not just France that was their enemy, it was imperialism. They organized a socialist revolutionary government that was prepared to fight and impede the imperialist aggression of the US. The same thing happened in the African Portuguese colonies of Angola, Mozambique, and Guinea-Bissau. Portugal would not grant independence, so in the decade long fighting that ensued the people became unified and won. And in their unity realized once they had control they did not want

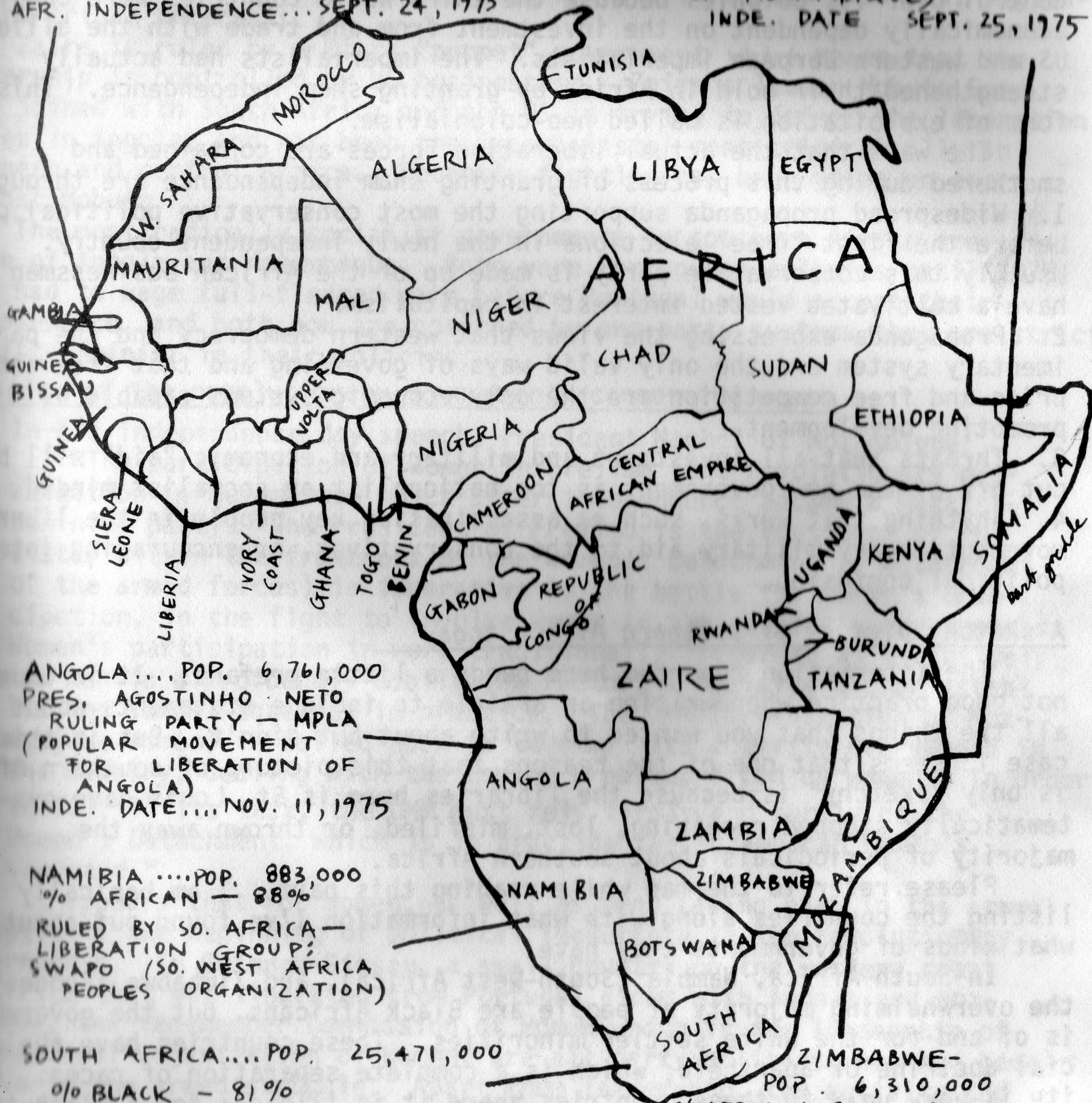
GUINEA-BISSAU.....POP. 525,000
 PRESIDENT LUIS CABRAL
 RULING PARTY - PAIGC
 (AFR. INDEPENDENCE PARTY
 OF GUINEA AND CAPE VERDE
 ISLANDS)

AFR. INDEPENDENCE... SEPT. 24, 1973

MOZAMBIQUE POP. 9,239,000
 PRES. SAMORA MACHEL

RULING PARTY - FRELIMO
 (FRONT FOR THE LIBERATION
 OF MOZAMBIQUE)

INDE. DATE SEPT. 25, 1975



ANGOLA....POP. 6,761,000
 PRES. AGOSTINHO NETO
 RULING PARTY - MPLA
 (POPULAR MOVEMENT
 FOR LIBERATION OF
 ANGOLA)
 INDE. DATE....NOV. 11, 1975

NAMIBIAPOP. 883,000
 % AFRICAN - 88%
 RULED BY SO. AFRICA -
 LIBERATION GROUP;
 SWAPO (SO. WEST AFRICA
 PEOPLES ORGANIZATION)

SOUTH AFRICA....POP. 25,471,000
 % BLACK - 81%
 PRIME MINISTER - JOHN VORSTER
 LIBERATION GROUPS -
 ANC (AFRICAN NAT. CONGRESS)
 PAC (PAN AFRICAN CONGRESS)

ZIMBABWE-
 POP. 6,310,000
 % AFRICAN - 95% PRIME
 MINISTER - IAN SMITH
 LIB. GROUPS - ANC (AFRICAN NAT.
 CONGRESS) ZANU (ZIMBABWE AFR.
 NAT. UNION) ZAPU (ZIM. AFRICAN PEOPLES
 UNION)

to support a system based on exploitation, therefore they became socialist and anti-imperialist. To keep other people from realizing their strength most countries were granted "independence" through diplomatic arrangements. Since World War II when the US and the western European countries became allies, imperialism has become internationally "collectivized". This means it wasn't important anymore for one country to have complete control over its colonies because the third world countries were completely economically dependent on the investment from and trade with the allied US and western European imperialists. The imperialists had actually strengthened their hold in Africa by granting sham independence. This new form of exploitation is called neo-colonialism.

The ways that the actual liberation forces are contained and smothered during this process of granting sham independence are through:

1. Widespread propaganda supporting the most conservative political party before the first "free" elections in the newly independent country.

Usually this conservative party is made up of the African businessmen who have a cultivated vested interest in capitalism.

2. Propaganda expressing the views that western democracy and the parliamentary system are the only valid ways of governing and that free enterprise and free competition are the only economic systems capable of promoting development.

3. Threats that all investment and military and economic "aid" will be cut off of the new government is too nationalist or socialist minded.

4. Anything that works, such as assassinating key people in the liberation movement, heavy military aid to the conservatives, or encouraging internal political confusion.

A sketchy picture of southern Africa today

The information reported here needs a little preface. It is usually not good practice when writing an article to include statements about all the things that you wanted to write about but didn't. But in this case it seems that one of the reasons that this picture of southern Africa is only "sketchy" is because the libraries here in St. Louis have systematically stopped receiving, lost, misfiled, or thrown away the majority of periodicals about southern Africa.

Please refer to the map while reading this part. I am basically listing the countries along with what information I've found out about what kinds of governments they have.

In South Africa, Namibia (South-West Africa), and Zimbabwe (Rhodesia) the overwhelming majority of people are Black Africans, but the government is of and for the white settler minorities. These countries have the official doctrine of apartheid, which is a complete separation of races. Reality is very ugly in these countries where it is illegal for a Black to hold any position equal to or above a white, where all Blacks must carry passes with them at all times, have to be out of the city by sundown and are denied even the most basic rights of housing, medical care and family unity. Heavy US investment in these countries clearly links capitalism to racist oppression. Despite incredible repression, organized guerrilla

liberation forces are fighting in all three countries. The liberation of Zimbabwe is imminent.

The countries of Tanzania, Zambia, and Botswana are considered "front line" states which means, I think, that they are independent Black governments and are supportive to the liberation struggles going on outside their countries. Internally they have either multi-party systems or one party that is fragmented and control is split amongst different business, regional and tribal interests.

Zaire is ruled by a Black "puppet" government which means that the leadership is controlled by US businessmen. Zaire's leader Mobuto Sese Seko joined with South Africa and the US in trying to defeat the liberation forces in Angola, and has been the imperialists' most critical ally in southern and central Africa. Recently fighting has been going on there against Mobuto.

The most radically socialist governments in southern Africa are those of Angola and Mozambique. Both were Portuguese colonies until 1975, both had to wage full-fledged wars before Portugal would accept their independence, and both now are governed by one-party systems that are strict Marxist-Leninist in their policies.

Policies of the revolutionary governments concerning women

In his independence day speech, President Machel of Mozambique:

"The participation of women in Frelimo (the revolutionary organization in Mozambique which after independence became a Marxist-Leninist party. The President of Frelimo is the President of the state) within the framework of the Women's Detachment (a detachment of the armed forces) is imperative to the battle for women's emancipation, in the fight to involve women in the revolutionary process. Women's participation in work traditionally regarded as exclusively for men is a profoundly mobilizing factor, a decisive factor establishing sexual equality in practice. The OMM (Organization of Mozambique Women) is called upon to develop its activity everywhere in the country, dealing with the crying problems faced by women. In order to fulfill its task, the OMM must rely firmly and surely on the Women's Detachment, which is in practice the Mozambican women's vanguard.*"

It appears that for women, as well as men, taking part in the armed struggle is the beginning of political leadership in the revolutionary governments. In Guinea-Bissau, a small country on the western coast of Africa that was liberated from Portugal along with Angola and Mozambique, the ten-member Commission of Women which is the leadership of the National Organization of Women, are all party militants who had been active in the armed struggle. Apart from leadership, the activity and gains toward equality of the militant women now help to provide the model for the roles all women are to play in the new societies.

In the past decade Marxist-Leninists have incorporated much of the feminists' analysis of women's oppression into their strategies. In fighting exploitative social and economic relations and building a classless soc-

ity it has become clear that men's oppression of women is a major thing to be dealt with. Male supremacy is as old as class society. It existed in the societies, before capitalism, in which a small ruling class dominated and exploited the masses of people for their own gain. This includes pre-colonized Africa where it is clear that in traditional society women are viewed as objects of pleasure, property and sources of cheap labor. The OMM's ideas on providing the material and ideological basis for the liberation of women say this about women in traditional society:

"initiation rites meant to make the young girl submissive and resigned to physical suffering are still prevalent. Practices such as having a girl whipped by her uncle in the presence of guests to show that she is ready for marriage still exist. In many regions, the girl is taken to the husband at seven years of age and has sexual relations with him even before the initiation rites which do not nor-



mally take place until the first menstruation. Economic necessity often force parents to sell their daughters for a bride price which forces women into a situation of total dependence on men, who, because they have paid for them, can use and disown them like objects. All these things enable us to see how women are violated and traumatized from infancy, and transformed into passive beings incapable of initiative."

Since the revolutionary governments seem to believe that they cannot have a successful revolution without the full participation of women, they have put into action some really determined programs to promote equality between men and women. These programs include literacy campaigns and teaching women skills that will allow them to be economically independent.

Some down to earth facts

There is evidence though that some revolutionary governments are hiding behind their progressive "lines" on women's oppression and emancipation. Reading the following testimony to the International Tribunal on Crimes against Women from a Mozambican lesbian woman makes me very skeptical about the true intentions and commitments of the men in power in Mozambique and the other revolutionary governments. It makes me feel that they are only interested in women's equality and freedom as far as it is supportive to their revolution.

"Dear women, I have decided against sending a tape to the Tribunal because I think a tape can be very easily traced back to me, and that might mean I might not be allowed back to Mozambique. (She sent a letter instead.) However, I think it is very important that someone should call attention to the position of lesbians in Mozambique. It exemplifies how lesbians and single women who reject men, are treated and considered in Marxist-revolutionary countries all over the world. It is urgent that we begin to question on what premises and at what price we as feminists support such liberation movements. I feel hesitant about giving my energy to support these struggles for liberation when they deny my right to existence and reject my collaboration once they gain power.

"I am condemned to a life of exile because I will not deny that I am a lesbian, that my primary commitments are, and will always be, to other women. In the new Mozambique, lesbianism is considered a leftover from colonialism and decadent Western civilization. Lesbians are sent to rehabilitation camps to learn through self-criticism the correct line about themselves.

"Another reason why I think it is important for the Tribunal to discuss the relationship of revolutionary movements to lesbianism, is because this certainly might become a deep split in the women's movement.

"Are heterosexual sisters going to accept the privileges granted to them by the revolutionary brothers, or are they going to renounce that and unite with all oppressed women until the day we can create our own space where we will be free to love each other? If I am forced to denounce

my love for women, if I denounce myself, I could go back to Mozambique and join forces in the exciting and hard struggles of rebuilding a nation, including the struggles for the emancipation of Mozambican women. As it is, I either risk the rehabilitation camps, or remain in exile.

"Another point which I would like the Tribunal to note is that in the present Mozambique, all women suspected of prostitution are sent to rehabilitation camps. But the men who procure prostitutes are not sent there. Single mothers are officially insulted, but single fathers are not mentioned.

"I am sorry that I myself cannot be present at this Tribunal but I fervently hope that this letter might call attention to the position of lesbians in the Third World and in the revolutionary countries as well as everywhere else."

Some brighter thoughts

I have great faith in the power of women organizing together as women. So, although I see that it is important to the Marxist parties to keep the women's organizations subordinate to the party line, I think that by encouraging women to organize as women the door is being opened to a collective power that will refuse to be subordinate any longer. Women-identified solutions to the oppressions women face have been clearly stated by Satu Djassi, a leader in the Guinea-Bissau Organization of Women. I would like to end this article quoting her words from a speech she made to a group of peasant women.

"The colonialists were against us. Men and women. But then our men oppressed us on top of this. If your husband chose to, he would also beat you. That is why I say we had two colonialisms on our hands; we had the Portuguese in our country and our husbands in our house.

"But the problem of the colonialism in our own homes is a more difficult one. We are all part of the same family. Our husband lives in our house and is the father of our children. But it is the women who care for the children, who know them best. Fathers say they have other things to think about. When the children grow up, suddenly the father says proudly, 'This is my daughter, not yours!'. From that time on he pays much attention to her. But we know about the forced marriages that these daughters are forced to enter into. The father is doing this because the marriage will profit him. If a mother or daughter are unhappy about the husband that has been chosen, there is nothing they can do.

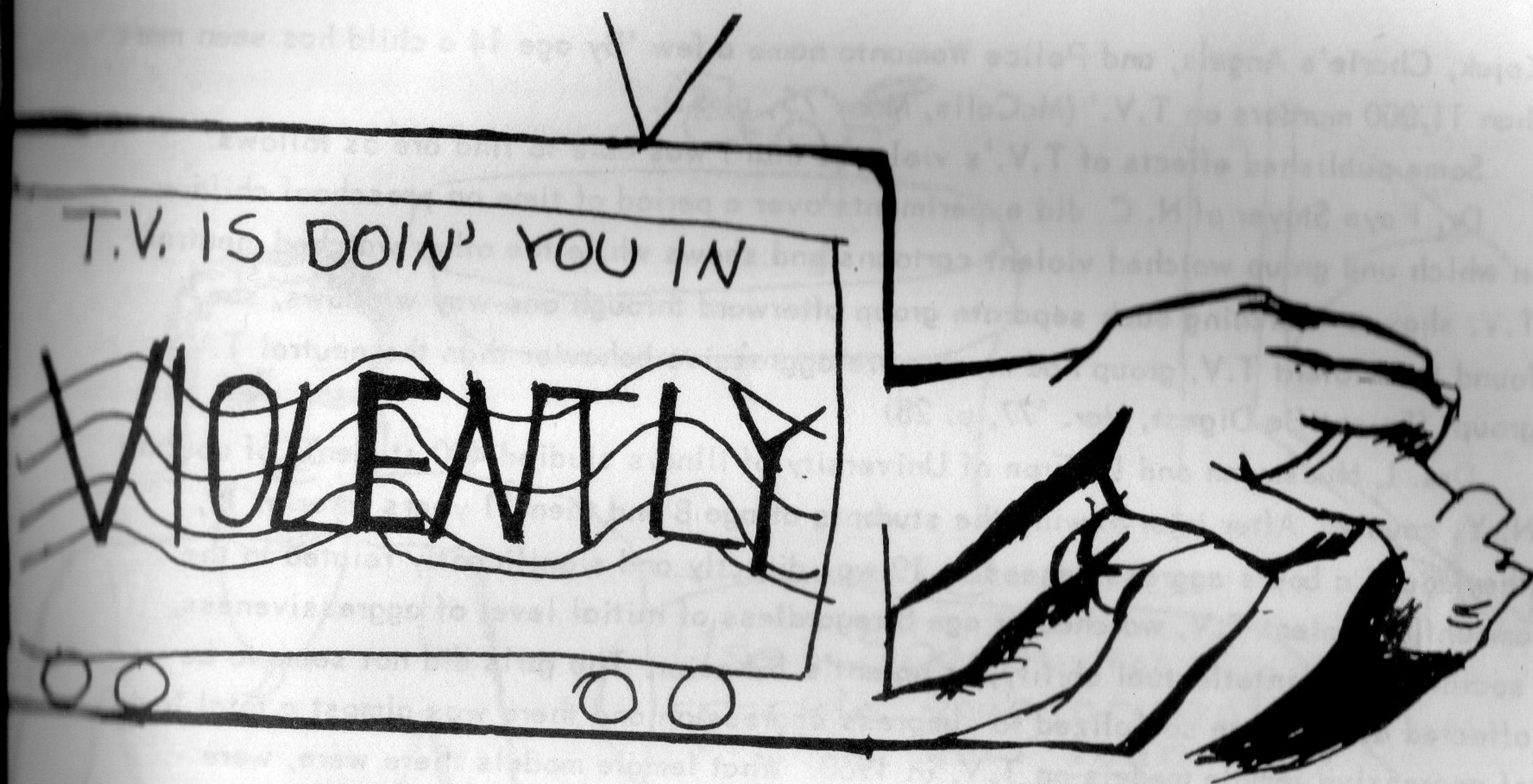
"Times are hard now. It is often difficult to find a husband as so many men died in the fighting. But because there is a shortage of men doesn't mean that men can simply do what they like to their wives. Not at all. We can rather live without men than accept this kind of oppression from men any longer."

My sources for this article were:

SECHABA; official magazine of the African National Congress of South Africa.

SOUTHERN AFRICA; magazine of the Southern Africa Committee, 156 5th Av. NYC.NY 10011

THE GUARDIAN; independent radical newsweekly; 33 W.17St, NYC.NY 10011



So much is heard lately about T.V. violence from McCalls, U.S. News, and T.V. magazine to President Carter that ABC announced it was taking some of the violence off this fall. St. Louis Post Dispatch, May 5 '77 said less blood and guts also for NBC, so its bye, bye to Baa Baa Black Sheep and Police Story. Best Foods—and foods are one of T.V.'s biggest advertisers— says it is not doing commercials for violent T.V. shows. I've been doing a fair amount of researching T.V. violence and T.V. in general for this article. I feel the viewing public's eye is being distracted from the greater violence by which T.V. promotes the social hierarchy of power. You know it by the -isms—sexism, classism, racism, etc. If you're a woman, a lesbian, a black person, a Native American, or of the lesser moneyed classes, T.V. uses violence as well as role models to keep you in your place. Since this seems like quite a rap to lay on T.V., I'm going to show some published effects of T.V.'s violence on people and then apply the effects further to T.V.'s total content. Then I hope to make the connection of who put the content on T.V. and why.

Broadcasting magazine, Sept. 20 '76 says 1975 marked the 5th consecutive year that T.V. was the #1 medium of corporation advertisers. Our consumerist economy greatly depends on T.V. This dependency is not hard to see when statistics from the Bureau of Advertising show the average American watching the tube an average of 6 hours 18 minutes per day. That's over a 1/4 of a day. That much time for T.V. is a pretty big influence for selling products and for the socializing effects of the T.V. programs.

A McCalls article (March '75, p. 51) quotes a recent study that you watch an average of 7.29 brutalities an hour— a figure nearly tripled in a detective show. More than 40 of the 70 prime time shows are crime dramas that rely on scenes filled with bloodshed as staples in their plots: Starsky and Hutch, Baretta, Hawaii Five-O, Six Million Dollar Man,

Kojak, Charle's Angels, and Police Woman to name a few 'By age 14 a child has seen more than 11,000 murders on T.V.' (McCalls, Mar. '75, p. 51).

Some published effects of T.V.'s violence that I was able to find are as follows:

Dr. Faye Stoyer of N. C. did experiments over a period of time on preschool children in which one group watched violent cartoons and shows while the other watched neutral T.V. shows. Watching each separate group afterward through one-way windows, she found the violent T.V. group had much more aggressive behavior than the neutral T.V. group. (Scientific Digest, Mar. '77, p. 28)

Drs. L Huesmann and L. Eron of University of Illinois studied 400 students of upstate N. Y. county. After interviewing the students at age 8 and then 11 years later at 19, they found a boy's aggressiveness at 19 was directly and significantly related to the amount of violent T.V. watched at age 8 regardless of initial level of aggressiveness, social status, intellectual ability, or parent's behavior. The girls did not seem to be affected as girls are socialized to suppress aggression and there was almost a total lack of aggressive female models on T.V. in 1960. What female models there were, were always victims. (Scientific Digest, Mar. 77, p. 29)

At the very least, these effects of T.V. violence show T.V. as a very powerful teaching device—which of course has already been recognized by Sesame Street and political campaigns. Teaching or politicizing is exactly what T.V. does—T.V. shows the real world selectively. "T.V. makes certain groups more compliant by suggesting they have more to fear, i.e. that they have higher risks. These groups are notably females, children, lesser moneyed class people, nonwhite persons, and older people." (ibid)

The few times you see black people on T.V. have been in traditionally subservient and 'Uncle Tom' positions like Rochester of Jack Benny. Even though blacks comprise some 20% of the U.S. population, only recently are they starting to get token T.V. commercials and programs. Sanford and Son, Good Times, and Bill Cosby show (and minor roles in various police shows) do not make up 20% of all T.V. programs. If a person isn't acknowledged as existing, think what that does to a person's self-esteem.

I would like to say here how surprised I was to see Roots on T.V., knowing how Black people are discriminated against and how their oppression is never shown. The newspapers said 75% of the U.S. was watching Roots, which is the highest rating ever, only to come close to Gone With the Wind (a very racist movie). The fact that Roots was capable of such high ratings was why advertisers put it on. It is evident that Roots did not bring us up to date and show us present day black oppression (or resistance)

People below the poverty line (23 million in the U.S. or 1 American in 9, (Advertising Age, July 12 '76) are also conveniently forgotten in the world of T.V., except in drug or violent scenes where they are portrayed as the 'criminal'.

Lesbians get pretty much a standard violent stereotyping showing 'warped' hetero ideas of butch and femme. We know that the media has played up to 'butch' fashions but has instilled a perverted fear that you can't be serious about loving women, even worse that you are crazy. In Mary Hartman's episodes, the mayor's wife has a sexual relationship with her maid until the wife gets her husband's attentions back, at which time the worse-



then-fickle-couple try to succeed in convincing that the maid's crazy. In a T.V. movie, the murderess was a lesbian judge.

Women make up 40% of the paid labor force, but are represented only in T.V. ads as needing masculine approval for their care of the home, and use of beauty aids and underwear. You should feel so guilty, woman, for the ring around the collar, kitchen aid, streaked glassware, rough hands, unsightly panty lines, and short eye-lashes.

Who mostly watches T.V. during the day? Women, children, and older people. So then is when you get the less-expensive-to-produce shows. Soaps are renown for showing women and older people as being victims. Even the few women in the soaps having higher professions are acted upon, and like the cartoons, need the male hero to get them out of a jam. Sharon C. Nash, Stanford psychology professor in her study of women's T.V. roles concludes, 'Women are shown to have very few role options and to be passive, emotional, and nonintelligent.' (Intellect mag. April '75, p. 425).

T.V.'s Maude is ridiculous when she spends \$100.00 on her girl-friends' dog's funeral. The Bionic Woman is not getting out of trouble from her own natural perceptions, but from special mechanized operation she had. Charlie's Angels are by some man and Police Woman is never quite as heroic or violent as all-male cops and robber shows.

Now comes the related question of who benefits from having these certain groups compliant. White, upper class males make the decisions which run the few business conglomerates which manage the economy and government. Most of us are pretty familiar with alot of the 'biggees' —the automotive industries, fuel companies, U.S. Steel, Tenneco, Dow Jones, IBM, ITT, Bank of America. Some idea of their expansiveness can be gotten from any major library's Directory of Corporate Affiliations. The 3 big T.V. networks themselves are multi-million \$ corporations having a virtual T.V. monopoly and various other interests. NBC is part of RCA corporation whose other affiliations are: Electronics Communications & Diversified Businesses, Government & Communication Systems, Banquet Foods, Random House, Hertz Corp., RCA Internation Development Corp., to name a few. Atlantic magazine's Feb. '76 article in 'CBS- The Power and the Profits' says ABC was originally part of NBC until government demanded NBC divest itself of its 2nd network. Leonard Golden-son is head of ABC's vast entertainment network that has its real roots in Hollywood and dealt as much with movie theaters and popcorn sales as it did in radio and T.V. broad-casting. Names of these men who have the power positions are in Million Dollar Corporation Directotry. William Paley is the head of CBS and has personal wealth of \$100-\$150 million, 'The dominate thrust of Paley's CBS was for greater profit, almost at the expense of public time, and public service or of willingness to experiment in quality programming.' (Atlantic, Feb. '76, p. 37) The point is that you can know names of who is controlling you—and they are all white men with alot of money and a strong profit drive.

The corporate giants are directly connected to T.V. by buying 'spots' — commercials or name identifications from the T.V. networks. Spot T.V. sells, like other advertising media, in cost per 1,000 people of circulation. So T.V. is always rating itself as to how many people are watching each minute. 'A one-minute spot on the Bob Hope show sells for around \$140,000 (average of programs in general is \$50,000). At the 20 to 1 ratio, considering advertising as 5% of gross sales income, that one minute must sell almost 2.8 million (560 Chrysler cars at \$5,000 each).' (Subliminal Seduction by W. Key, p. 161). Anyone even watching as little T.V. as I do has seen more 'pollyanna' commercials by EXON, etc. who are needing to counter public sentiment of their latest money-making squeeze.

Generally speaking, most commercials on T.V. are 'end' products for you to buy. U.S. Steel, and Dow Chemical, Tenneco, etc., all deal in converting natural resourses into 'finished' products. The processed food, cleaning and cleansing products, and drug products most readily come to mind as commercials. Since the commercials are sponsoring the T.V. programs, there's a direct correlation between the two. It's no wonder then we take headache remedies, ingest laxatives, desire the 'softest' toilet paper, eat the sweetest, saltiest, ready-to-stuff 'neurotic' food from seeing the content of T.V. shows. A case could be made that soap and all those product-to-get-rid-of-dirt-and-odor are needed after violence and sexism on T.V. In so far as T.V. has molded your image of yourself with all these fears (Scope and 'keep Right Guard in your locker') you then need these products not just after the programs but throughout the day.

The 10 biggest buyers of T.V. spot time have been fairly constant over the past 20 years. They are in 1975: 1. Proctor and Gamble (spending \$99,869,000/ year for spot T.V.), 2. General Foods, 3. American Home Products, 4. Lever Bros., 5 Coca-Cola, 6. General Mills, 7. William Wrigley Jr., 8. Colgate/Palmolive, 9. Pepsico, 10. AT&T.

Finally I want to show some of the government's connection as to who is violating you via T.V. and why. One connection is, 'this country has historically given an invisible subsidy to commercial broadcasting. The subsidy consists of virtually free use of the airwaves. Until recently T.V. and radio stations paid zero money for the monopoly right to broadcast in a given frequency. A few years ago the FCC instituted a token tax, but the amount is miniscule in terms of station revenue. By contrast, Great Britain's commercial broadcasters pay a 12% tax on total income.' (Saturday Review, June 12, '76, p. 53). Our government and big business—white upperclass men—are able to continue their control over us by socializing us to less powerful roles than themselves. T.V. is a prime tool. T.V. misdirects the violence toward us and not toward them. You don't see T.V. plots around corporations' pollution practices, mining companies' legacy of black lung, or the government's part in sterilization abuse on welfare mothers and on women of other countries. And you don't see U.S. big business using 'lesser industrialized countries' raw materials to the disadvantage of that country so that the U.S. has 60% of the world's resources for only having 6% of the world's population. What you see on T.V. is continued aggression toward and oppression of women, blacks, people of the lesser moneyed class, older folks, and children by white men.

SUBSCRIBE to

MOONSTORM

LESBIAN-FEMINIST MAGAZINE

ST. LOUIS, MISSOURI

single copy $1.00 + 30¢$
next 3 issues $3.00 + 90¢$
postage

SEND US YOUR WRITING,
GRAPHICS, REVIEWS, NEWS
POEMS, FICTION, GRAPHICS



WRITE: Moonstorm
P.O. Box 4201
Tower Grove Station
St. Louis, Mo. 63118

name _____

address _____

city _____

state _____

zip _____

review

POETRY FROM VIOLENCE

It is unusual to see a book of poetry by women that doesn't have one love poem in it - not one poem about falling in love, or the joys of being in a relationship, or the excitement of making love, or the sadness of being without a lover, or the pains of a broken heart. Poetry From Violence is filled with hate poems. It is filled with poems of anger, fear, frustration, and strength. I found it exciting to read Poetry from Violence because the poems talk about a part of the reality of most women's lives that is not talked about enough.

The book has over 50 poems, short stories, prose and graphics. One poem is in Spanish. It was edited by six women. The design, artwork, and typography were done by women. It was printed by the West Coast print center and produced in conjunction with the San Francisco conference on violence against women and it costs \$3.00.

One thing about the poetry book that I liked was the broad definition of violence that the editors accepted. There are poems about rape, physical violence, institutionalized children, the medical profession, the family, being a housewife, the treatment of lesbians, and what it is like to be a receptionist and a secretary. The poetry is about the day to day violence that many women are subjected to in one way or another. It made me conscious of just how pervasive women-hating is.

Some of the poems were very clear, but many of the poems were hard for me to understand. It's a problem I've always had with poetry. I find lots of poems to be either too personal or too vague for me to follow (even after 3 readings). And it was disappointing to me that women weren't more direct and clear about their feelings of anger and rage.

Some of the poems were depressing - expressing self-pity and self-hatred. These poems were written by women who internalized the violence against them and blamed it on themselves. "Birth Vigil in Vermont", written by Jill Immerman, is about a woman pregnant after being raped. She has told no one of the rape, not even her husband. She is guilt-ridden waiting for the baby to be born and the poem ends:

Grandmother, she thinks, you are within me. Knowing now
the meaning of your silence, knowing now
at this time, knowing,
Why all women -
Why there is this silence.
Transgressions must be paid for
In the flesh. Blood-money.

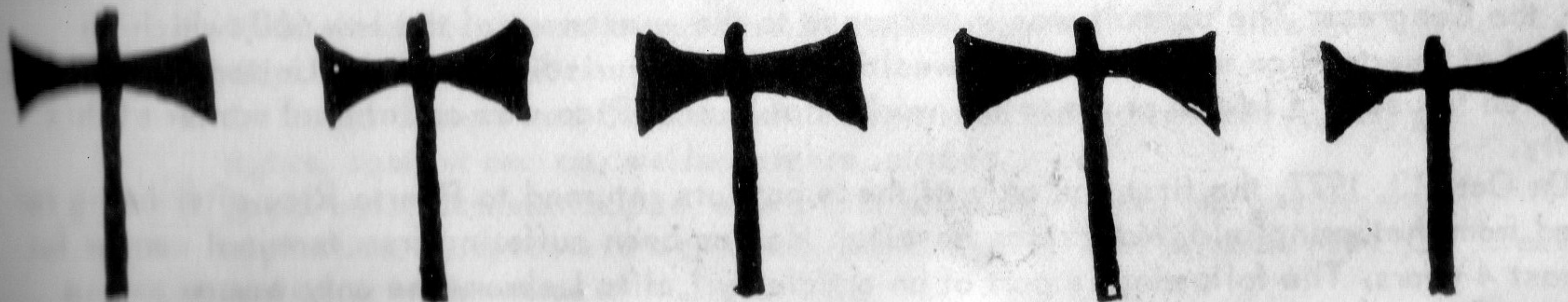
It is hard to understand this passage, especially when taken out of the context of the whole poem, but what I think it says is that the woman who was raped identifies with all women. She seems to be saying that women are destined to suffer - to be fucked over by men, feel guilty, and be silent.

"On this Hot August Day", by Susan Trieste Collins, is a personal description of feeling lonely, hurt, deprived, and hard-hearted. There is also a journal entry from a woman who has been working on a play with a group of women for the past 9 months and concludes: "I am wrung out sucked dry sisterhood is a farce. my dream is devastated."

These writings all depressed me. They were good in that they expressed feelings many women feel at one time or another. They describe well what it feels like to be a victim, but they don't try to explain what is behind the crime - who or what are responsible. A woman is not responsible for being raped. It seems important that we don't blame ourselves and other women for a society that is infested with hatred for women.

The poems which I liked the best are the ones which are angry but which also say that we don't have to just keep taking this shit. These poems express women's power to defend ourselves and to take what we deserve. "Forgetting," by Gyl Rosenblum is a strong statement by a woman raped by her father when she was 12 who refuses to listen or talk to him anymore. "Monday a Man Spit on Me" by Alta, talks about one woman's courage to defend herself physically and the scars that she feels are left because of the abuse she is always confronting. "Magnificat (For Angela Davis)", by Karen Iris Bogen, is an angry condemnation of the medical profession and the legal system and ends saying we must free prisoners and have a revolution. "Womanslaughter", by Pat Parker, is about the "four strong daughters of Buster Cooks". It is a powerful poem about a woman shot and killed by her husband and her sisters' reactions to it. (see page)

I'm really glad that I read some of the poems in this book. They remind me of all the strength that there is in anger. As the editors of the poetry book wrote in the preface, "Violence to and against women takes many forms. Dealing with our anger and rage in poetry is one avenue towards health, growth, and power... The age span of women in this volume is 14 years to 50 years...In presenting this anthology we grieve for the women whose voices have been silenced by murder, suicide, and intimidation." I'm sure that many women have written poems similar to the ones in this collection. But we don't see them in print very often. There isn't much of a market for such threatening material. It's not popular to be angry. Most publishers are rich white men. And they seem smart enough to realize that publishing poems by angry women is not in their best interests - especially when poems talk about the need for the powerless to gain more control. It is a direct threat to these men who have money and power. So publishers mainly invest their money in printing personal poems about love and relationships and help make it unpopular to be angry. But fortunately, some women, like the women who put out Poetry from Violence, are putting what little resources they have into printing what women are really saying and writing.



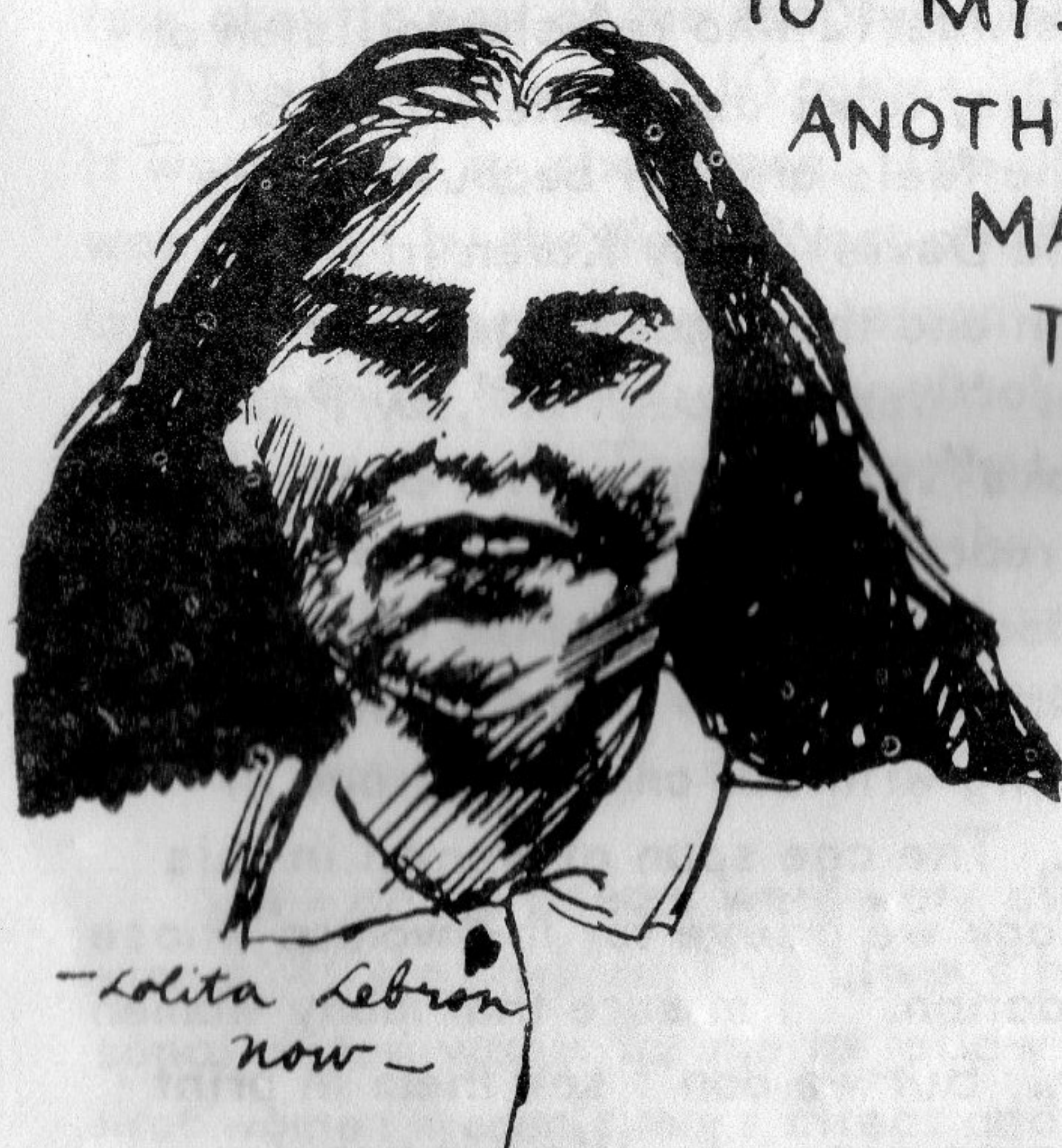
The peons and their families worked long hours for the landowners. For this they got a few cents. They never owned their homes. My father worked all his life, but he got deathly sick at 42. He did not have a home in which to pass his last days, nor for his widow and his children. I was 17 years old when my father died.

In my childhood and adolescence, I had no interest but to contemplate the beauty of nature. I was a dreamer of faraway thoughts. I loved the moon, the sunset, the morning; I talked to the flowers; I journeyed in petals. What delightful journeys, the journeys of the children.

When I was in sixth grade, I knew that life's lessons in the classroom and in my environment taught two principles: to do the will of God, and to do the will of the United States of America.

But one day I heard myself saying to myself; if I could make another world, I would make it, a world where the hard working people would be able to live more abundantly, just like other people.

"ONE DAY I HEARD MYSELF SAYING
TO MYSELF: IF I COULD MAKE
ANOTHER WORLD, I WOULD
MAKE IT A WORLD WHERE
THE HARDWORKING
PEOPLE WOULD BE
ABLE TO LIVE MORE
ABUNDANTLY, JUST LIKE
OTHER PEOPLE."



PUERTO RICAN PRISONER RELEASED

On Nov. 1, 1950, in support of the Puerto Rican people's anti-colonial uprising in Jayuya, Puerto Rico, Oscar Collazo and Griselio Torresola attacked the symbol of the United States domination over their country, the presidency. In the attack Oscar Collazo was wounded and Griselio Torresola was killed.

Three and a half years later, on March 1, 1954, Lolita Lebron, Andres Figueroa Cordero, Rafael Cancel Miranda and Irvin Flores attacked another symbol of the U.S. control over Puerto Rico, the Congress. The assault was in response to the enactment of the law 600, which declared that Puerto Rico was a "Commonwealth" under the jurisdiction of the United States. The U.S. tried to use this law to prove to the world that Puerto Rico was an internal matter of this country.

On Oct. 13, 1977, the first and only of these patriots returned to Puerto Rico after being released from the Springfield, Mo. prison hospital. He has been suffering from terminal cancer for the past 4 years. The following is part of an article by Lolita Lebron, the only woman among the five prisoners, and also the leader of the 1954 armed attack on Congress.

ST. LOUIS GAY COALITION

ST. LOUIS GAY COALITION

The St. Louis Gay Coalition grew around planning & going to the September march in Joplin for lesbians & gay men's rights. The group consists largely of lesbians and a few gay men. And is open to people who support gay rights.

The Coalition is currently defining our goals and our processes. New projects include public speakers & media coverage, a showing of slides and tapes of the Joplin march & revival, support for the IWY conference (including several members attending it) & organizing St. Louis people to demonstrate for gay rights in Jefferson City (Nov. 21) & Springfield (Nov. 22) where more Anita Bryant revivals will be held. The group meets Monday evenings-for more info write c/o Moonstorm P.O. Box 4201, Tower Grove Station, St. Louis, 63118.

OUTLINE FOR NEXT ISSUE OF moonStorm

These are questions and issues we would like articles to focus on in the next issue.

U.S. REPRESSION TODAY; WHAT CAN WE DO, WHAT IS BEING DONE?

I. Repression and its affect

A. What are repressive measures taken against lesbians (and gay men)

1. K.K.K., Nazis, Save Our Children, Court decision supporting firing of gay teachers, killing of Gay People, Anti-Gay Laws.
2. We'd like articles by lesbians who have been discriminated against at work, child custody cases, etc.

B. What are repressive measures directed against other groups of people?

1. Anti-Abortion Actions
2. Anti-Affirmative action, legal decisions
3. Killings, imprisonment, frame ups of Black and Third World People, Working and unemployed people
4. Right to work movement which is against unions & supports scabs.

C. What are the reasons for these repressions?

II. What can we do? What is being done?

A. What can we do?

1. Is there political activity you relate to?
 - a) Why? Why is it important for lesbians to organize?
 - b) Why not?
2. When should lesbians work alone?
3. When should lesbians join others for mutual support? Why? How?

B. What is being done?

1. St. Louis Groups and Coalitions are organized around lesbian rights, gay rights, against racism, welfare rights, strikes.
2. Speak-outs, demonstrations, newspaper articles publish our positions and opposition to repressive measures. Reports on specific actions. IWY Conference and other work-actions.

LESBIAN RIGHTS ALLIANCE

The Lesbian Rights Alliance is a new group in St. Louis, open to all lesbians. We have been active for about two months, meeting every Monday night at 7:30. So far we've been meeting at Middle of the Road, (the lesbian bar) but we are changing our meeting place as of September 12th. For information on the meeting place, call 652-4438 or 721-1616.

To be considered a member of L.R.A. , you must pay \$1.00 to be on the mailing list, and attend at least 2 meetings to have voting rights.

We identify ourselves as a group formed for political action. We are into working on lesbian and gay rights, as well as other feminist issues. We want to maintain contact with similar groups in the state and across the country. We feel it important to be aware of gay events going on everywhere.

One of our main focuses right now is fighting against Anita Bryant. She'll be in Joplin at the end of September and we are planning a demonstration against her.

The National Gay Task Force is planning a gay march in Wash. D. C. sometime in late September. The L.R.A. is planning to fund 2 members who wouldn't be able to afford to go otherwise.



We are a new group. A lot of us don't know each other very well politically. Our common ground is that we are all lesbians fighting against oppression. For more information, please come to one of our meetings. All lesbians welcome.

This is Moonstorm's Ad Page. In order to conserve the space usually taken up with display ads we are listing here some of the publications we receive on exchange for Moonstorm or that we read and like. All are available to borrow from Tiamat Press. Call first: 644-3059

Publications

AMAZON; bi-monthly midwest newspaper for women.

*Amazon Collective
2211 E. Kenwood Blvd.
Milwaukee, Wisc. 53211*

LESBIAN CONNECTION; national free to lesbians, needs donations, "switchboard in print", prints at least part of everything sent.

*Ambitious Amazons
PO Box 811
East Lansing, Mich. 48823*

HERA; women's newspaper from Philadelphia, local coverage, plus more.

*2041 Walnut
Philadelphia, Penn. 19103*

OFF OUR BACKS; women's newsjournal, national and international news.

*1724 20th NW
Washington D.C. 20009*

WOMEN'S PRESS; women's newspaper from the Northwest.

*PO Box 562
Eugene, Oregon 97401*

PLEXUS; Bay Area women's newspaper.

*2699 Dwight Way Rm. 209
Berkeley California 94704*

THE GUARDIAN; independent radical newsweekly; good international coverage; 33 W. 17 st. NYC NY 10011

GOODBYE TO ALL THAT-Lesbian Feminist Publication from Texas

14 year-but no woman kept off mailing list for lack of money.

*P.O.Box 3301
Austin, TX. 78764*

AKWESASNE NOTES; newspaper by Native Americans about the independence struggles of indigenous peoples, international.

*Mohawk Nation
via Rooseveltown
New York 13683*

PUERTO RICO LIBRE; bulletin of the Puerto Rico Solidarity Committee, monthly.

*PO Box 319 Cooper Sta.
New York, NY 10003*

THE LESBIAN FEMINIST; newsletter by lesbian feminist liberation in New York.

*Free to lesbians. 243 W. 10th St.
N.Y.N.Y. 10011*

WOMEN AS WOMEN AS WOMEN; feminist magazine 5x yearly from Women's Liberation Union

*3621 Charlotte
Kansas City, Mo. 64109*

LESBIAN FRONT; newsletter from Wash. D.C. and Jackson, Ms.

*1105 E. Capitol, S.E.
Wash. D.C. 20003 or
P.O. Box 8342
Jackson, Ms. 39204
Free to lesbians*

THE OTHER WOMAN; Canadian Feminist Newspaper. 6 issues yearly-\$4

*Box 928 Station Q
Toronto, Ontario
Free to prisoners and native women*

*SOUTHERN AFRICA; bimonthly; published by Southern Africa Comm.
156 5th 've. NYC NY 10011*

*ALFA (Atlanta Lesbian Feminist Alliance) monthly newsletter, calendar
ALFA-Box 5502
Atlanta, Ga. 30307*

INTERNATIONAL WOMEN'S YEAR IWY CONFERENCE

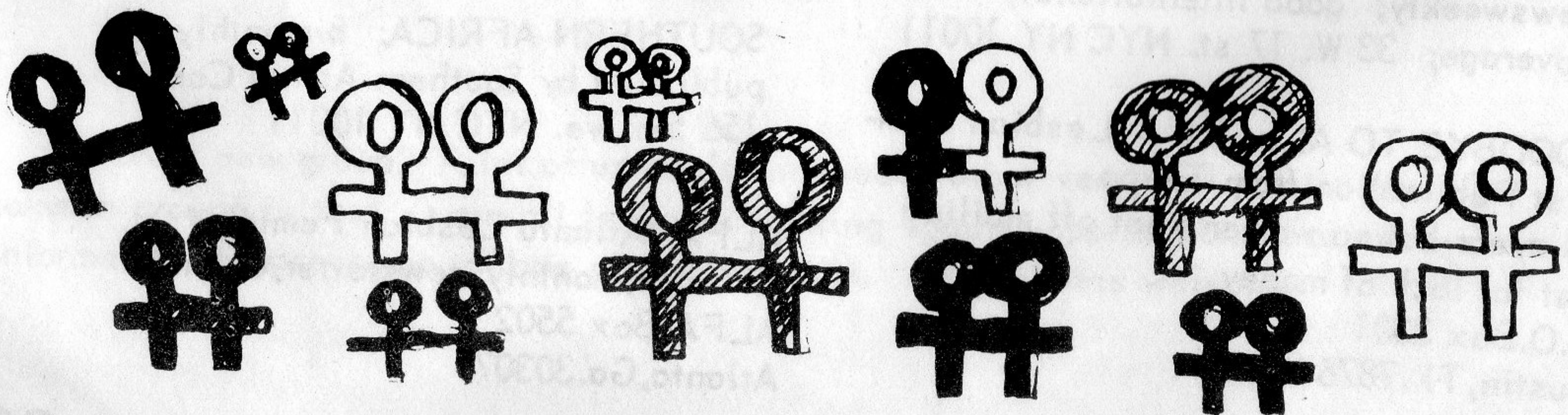
In the last 10 years women have gotten angrier and angrier at the few white men (law makers, bosses, corporate executives) who seem to run this country. We have definitely made waves. In 1976 the U.S. Congress appropriated 5 million dollars to be spent on the 56 state and territorial womens conferences. The National Commission on Observance of International Women's Year gave out money to each state or territory for their conference-Mo. got \$59,854.00. After every state had its conference, delegates elected from each would attend a National conference in Houston. The grand finale for International Womens year. This conference will be held Nov. 18-21. The Houston Conference is supposed to come up with recommendations which will go to congress and shape all future legislation affecting women.

Unfortunately some state conferences were packed with right wing, "pro-life" people who managed to elected politically reactionary women as the delegates to the national meeting. Mo. was one of these states. Our 30 delegates are uniformly anti-abortion rights and anti-ERA (with 1 possible exception). The Mo. delegation is overwhelmingly white, urban, middle class, and catholic. There is one black, no jews, no welfare women, no trade unionist, and no lesbians.

Despite the fact that the Mo. conference passed many progressive resolutions (including a gay rights one) the delegates have made it clear that they will not be accountable in their voting to anyone but themselves. They have repeatedly expressed their disgust for the lesbian resolution. Right wing forces were not able to control Mo. resolutions because the right wing people who were bussed in (curtesy of IWY Mo. State Commission) came only to vote for the delegates and not to participate in the conference. As a result Mo. has reactionary delegates and progressive resolutions which the delegates intend to ignore.

There are lots of non delegate Mo. women going to Houston. There will be 100 workshops & meetings to choose from. Several non delegate Mo. caucus meetings are being set up in Houston to discuss how we can best make our voices heard. Trade Union women, lesbians, ERA supporters, and pro abortionrights women are some of the non delegate Mo. women who are going. Maybe progressive Mo. women can turn our IWY experience into creating a strong new progressive womens movement. We need to show these right wing "pro-life", "pro.family", "right to work" women that they cannot take over the womens movement by voting for themselves to represent Mo. women in Houston.

If you have questions or want more information send your name and address to Moonstorm.



RECIPE



How to Make Yogurt Cheesecake, Yogurt Cheese, and Yogurt

Yogurt cheese is easy to make and since it was rediscovered by the group of women I live with, you probably won't find it at the store. By the way, it's the same consistency and pretty close to the same taste as regular cream cheese, but is not as hard to digest. And yogurt has B vitamins.

HOW TO MAKE YOGURT

Yogurt is really easy to make a $\frac{1}{2}$ gallon or a gallon at a time so you can have many pies. There are many ways of incubating (keeping warm) the culture such as in thermos jugs, electric blankets or sleeping bags. I use a cheap styrofoam ice chest or any ice chest.

What You Need

ice chest

any amount of milk (will make that same amount of yogurt)

have enough glass jars for the amount of yogurt you want to make

only 1 tablespoon of yogurt, either storebought plain, or previously made homemade

a candy thermometer or any thermometer that has temp. of 109 to 180 degrees F.

Warm milk in a pot that won't stick or burn easily to between 109 and 115 degrees F. Add 1 tble. yogurt and stir. Pour into the clean jars that could be previously warmed in warm water so the milk won't go below 109 degrees. I put lids on them, but that is optional. Set them in the ice chest or whatever place you have for keeping the temperature constant. Some people put a little warm water at the bottom of the chest. Check after 5 hours, but it might take up to 8 hours for the milk to become yogurt. You can tell if it has thickened by tilting the jars slightly. If done, chill quickly and it will thicken somewhat more in the refrigerator. The whey will start to separate if you leave it in the styrofoam chest too long. That's okay too, it will make it easier to make it into yogurt cheese, but the taste will be a little stronger. Yogurt is very versatile, from salad dressings to milk shakes to pie.

HOW TO MAKE YOGURT CHEESE OUT OF YOGURT:

Take a cloth about 2 ft. by 2 ft. and put a little over $\frac{1}{2}$ gal. of yogurt in the center. This is done easily by having the cloth draped over a bowl, then with the yogurt in it, you draw the 4 corners together to form a hanging bag. The bag is then tied at the top with string and hung above the bowl so the watery whey can drip into the bowl. After some 8-12 hrs. of dripping you should have yogurt cheese. Check the consistency to see how much like creamcheese it is. You can use the whey for baking, give to animals, etc.

YOGURT CHEESECAKE RECIPE (1 pie)

Put about 2 cups of yogurt cheese in blender with:

2eggs

1 Tbs. vanilla

$\frac{1}{4}$ cup honey (more or less to taste) or $\frac{1}{3}$ cup sugar with 1 Tbs. molassas (this makes your own brown sugar the same way stores make it)

$\frac{1}{4}$ tsp. salt (or omit)

$\frac{1}{4}$ cup cream

Optional 1 tsp. almond extract or juice from $\frac{1}{2}$ lemon

Mix all ingredients in the blender or mix any way till smooth. Then pour in a pie pan that already has an uncooked crust. Repeat the above mixture— yes, that's another 2 cups of yogurt cheese etc. I don't mix 4 cups of yogurt cheese at once because it over works the blender. Nutmeg can be sprinkled on top. Bake at preheated oven 350F. for 45min. to an hour. The filling will start to split when its getting real done, so check before by sticking a knife in the center and it should come out clean when done.

PIE CRUST

I use a regular wholewheat (or $\frac{1}{2}$ unbleached white / $\frac{1}{2}$ ww. flour) pie crust for 2 pies (that is a top and bottom, but in this yog. cheesecake you need only the bottom crust)

Mix 2 cups flour with $\frac{2}{3}$ cup oil or butter or margarine. (Mix until dough particles are the size of a pea my mother says)

Add 1 tsp. salt and $\frac{1}{4}$ cup cold water and mix with hands ..., then divide dough in 4 equal parts or balls—this will make 2 tops and 2 bottoms.

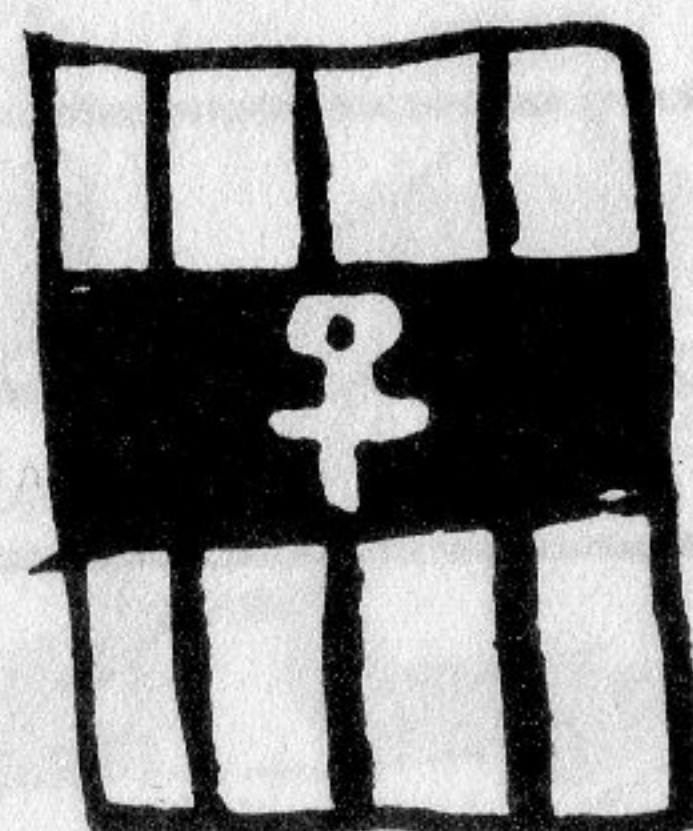
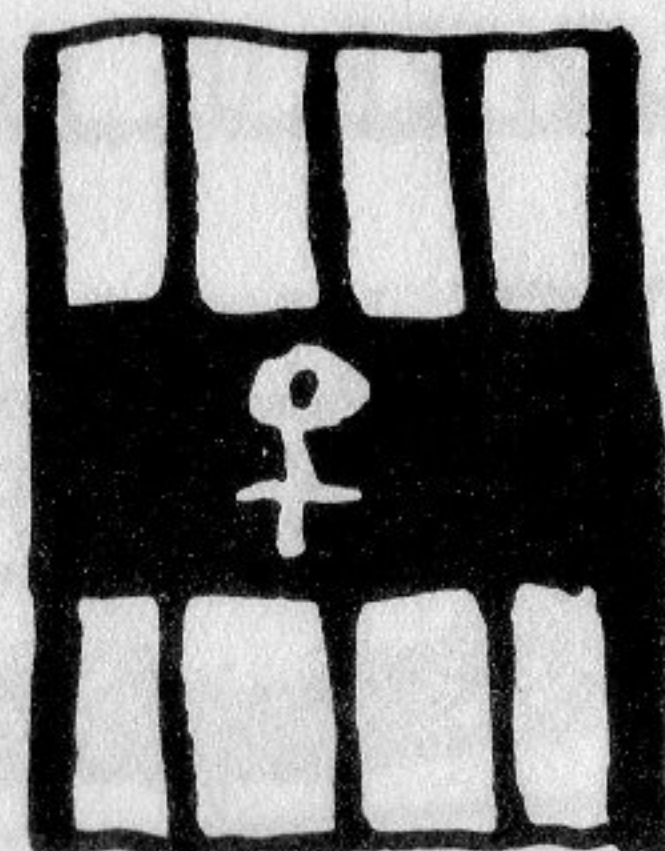
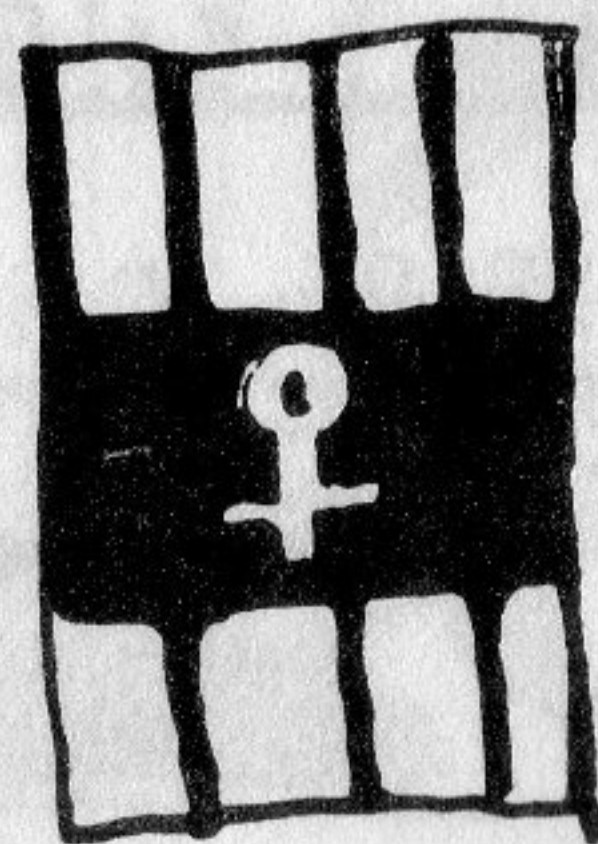
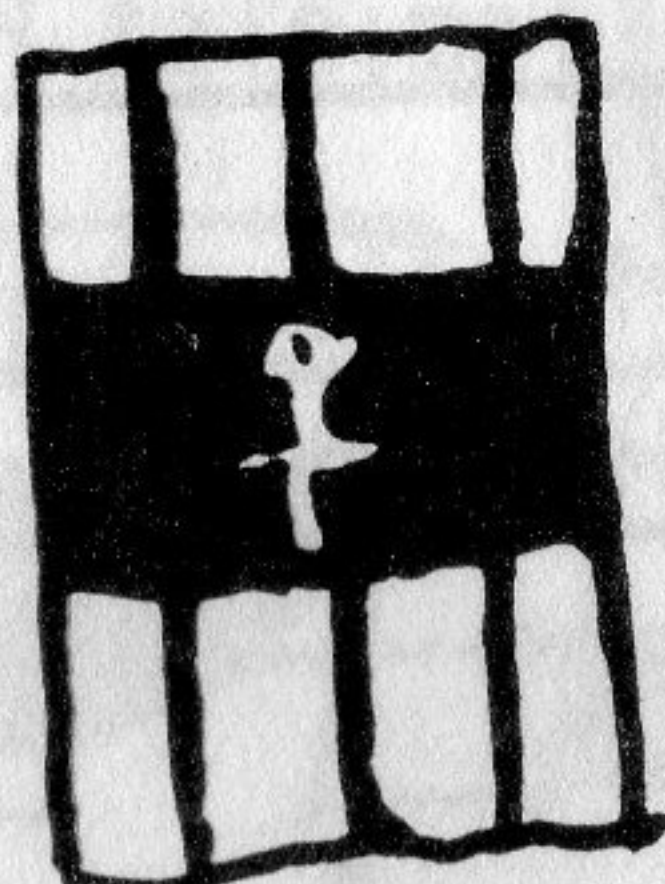
I roll the dough ball on a piece of wax paper or a cut-open plastic bag that is twice pie pan size. The dough is inside the folded plastic so the dough doesn't stick to your rolling pin or bottle (can use a wine bottle). I also prinkle some flour first . Or a cloth can be used.



BIBLIOGRAPHY OF BOOKS ABOUT WOMEN AND VIOLENCE

M.F. Beal	SAFE HOUSE, about women in SLA and women and revolutionary violence.	\$4.00	Northwest Matrix 1628 E. 19th St. Eugene, Ore. 97403
Susan Brownmiller	AGAINST OUR WILL, MEN WOMEN, AND RAPE	\$2.75	Bantam
women	WOMEN BEHIND BARS	\$1.75	Resources for Community Change; PO 21066 Wash. DC 20009
Women Against Shock Treatment	WOMEN AGAINST SHOCK TREATMENT	\$1.00	Womens Press Collective
Andrea Dworkin	WOMEN HATING	\$7.95	Dutton
Emily Toth	THE CURSE: CULTURAL HISTORY OF MENSTRUATION	\$9.95	Dutton
Andra Medea and Kathleen Thompson	AGAINST RAPE	\$2.25	Farrar, Straus, Giroux
New York Radical Feminists	RAPE: FIRST SOURCEBOOK FOR WOMEN	\$3.95	New American Library
Aaron Devrow	SEXIST JUSTICE	\$2.95	Vintage
Barbara Cooper and Mindy Resnik	WIFEBEATING #'s 1 and 2 COUNSELOR TRAINING MANUAL	\$1.00ea.	NOW Domestic Violence Project 1917 Washtenaw Ann Arbor, Mich. 48104
Kathleen Fojtik	WIFEBEATING: HOW TO DEVELOP A WIFE ASSAULT TASK FORCE AND PROJECT		
Li Tu-ching	ISLAND MILITIA WOMEN	\$1.95	China Books and Periodicals
Agnes Smedley	PORTRAITS OF CHINESE WOMEN IN REVOLUTION	\$3.95	Feminist Press
	DAUGHTER OF EARTH	\$4.00	Feminist Press
Del Martin	BATTERED WIVES	\$6.95	Glide Publications
Diane Russell	POLITICS OF RAPE	\$3.95	Stein and Day

women in prison	VOICES FROM WITHIN	\$2.00	Magic Circle Press
Sheila Rowbotham	WOMEN, RESISTANCE AND REVOLUTION	\$2.45	Random House
Diane Russell and Nicole Van de Ven	THE PROCEEDINGS OF THE INTERNATIONAL TRIBUNAL ON CRIMES AGAINST WOMEN	\$5.95	Les Femmes 231 Adrian Rd. Millbrae, Ca. 94030
Switzer	THE LAW FOR A WOMAN	\$3.95	Scribner
Barbara Ehrenreich and Dierdre English	WITCHES MIDWIVES AND NURSES	\$1.25	Feminist Press Box 334 Old Westbury NY. 11568
	COMPLAINTS AND DISORDERS	\$1.75	
Arlene Eisen Bergman	WOMEN OF VIETNAM	\$2.95	People's Press 2680 21st. St. SF. Calif. 94110
women of Weather Underground	SING A BATTLE SONG	\$2.00	Womens Press Collective
Barbara Mayer Wertheimer	WE WERE THERE: STORY OF WORKING WOMEN IN AMERICA	\$6.95	Random House
Phyllis Chesler	WOMEN AND MADNESS	\$2.25	Avon
Kate Millett	THE PROSTITUTION PAPERS	\$1.75	Ballantine
Katheleen Burkhart	WOMEN IN PRISON		
Women in St. Louis Rape Crisis Center	THE RAPE BIBLIOGRAPHY	\$2.00	St. Louis Feminist Research Project
women	WOMENS GUN PAMPHLET	\$1.50	Womens Press Collective
Mary Savage	ADDICTED TO SUICIDE: A WOMEN STRUGGLING TO LIVE	\$3.75	Cacra Press
Lara Jefferson	THESE ARE MY SISTERS: A JOURNAL FROM THE INSIDE OF INSANITY	\$2.50	Doubleday
women	POETRY FROM VIOLENCE	\$3.00	West Coast Print Center



WHO WE ARE

MOONSTORM is a lesbian-feminist publication from St. Louis which has been coming out 2 or 3 times a year for the past four years. There are eight women in the collective which edits, produces, and writes most of the articles in MOONSTORM. We have weekly meetings year round and when work is heavy we meet twice a week. Periodically we have an all day Sunday meeting to discuss our direction, purpose, and politics.

Our meetings are like discussion groups. For each issue of MOONSTORM we select a topic that we want to learn more about and think is an important issue for women to think about. Previous topics have been gay bars, separatism, addictions, collectivity, and the politics of food. We study, read, write, talk, and draw about the topic and the results of what we print in MOONSTORM.

In our own writings and what we print by other women, we try to be clear about what we think and feel and why we think and feel this way. We try to avoid rhetorical phrases and to clarify our attitudes and values. We are committed to and working for changes in this country for ourselves as lesbians and women, and to the struggles of other oppressed peoples whether it be because of their age, race, or class.

MOONSTORM is an expression of our politics. By saying that MOONSTORM is a lesbian-feminist magazine we mean that we are concerned with and focus the magazine around issues that affect lesbians as well as all women (i.e. employment, housing, health, etc.). We do not print articles or anything by men because women are saying important, valuable, insightful things, and particularly as lesbians, have little access to getting them published. We want to limit the money, time, and energy that we put into MOONSTORM to publishing women.

What we print in MOONSTORM is a reflection of the attitudes, values, and politics we want to support. Other women's publications sometimes indicate that because an article appears in their newspaper it does not mean that they agree with or support the ideas in that article. We on the MOONSTORM staff do not want to print anything we feel we do not support. By this we mean that we do not want to print anything which supports and perpetuates inequalities among people in this country or in other countries.

In this society and in other societies too, women are taught that our roles are that of wife and mother and that our place is in the home. We are taught to be weak passive, and dependent on men. In the US, 40% of the women hold down jobs, but we get paid on the average half

of what men do. Not only that, but most women work in the home as "housewives" only they don't get paid anything for it.

Women are **treated** as sex objects by men. We are something to look sleep with, and do the dirty work. And the media, especially thru advertising reinforces these oppressive attitudes toward women. The media uses our bodies to sell products.

These are some examples of what sexism is and how it is used by men to keep women down. On MOONSTORM we are working to educate ourselves and other women about how we are exploited and how we can make changes in ourselves and society so we can develop as full persons. As women we are taught to be gentle, loving and feeling. We are also learning and sharing with other women how to be strong, thinking, aggressive and how to take care of ourselves.

It is not only women who are exploited in this society. Other groups of people are treated as if they are less than human. Native Americans, Chicanos, and other non-white people are looked upon as inferior. Faced with the highest unemployment, they also get the worst jobs and are not paid a livable wage.

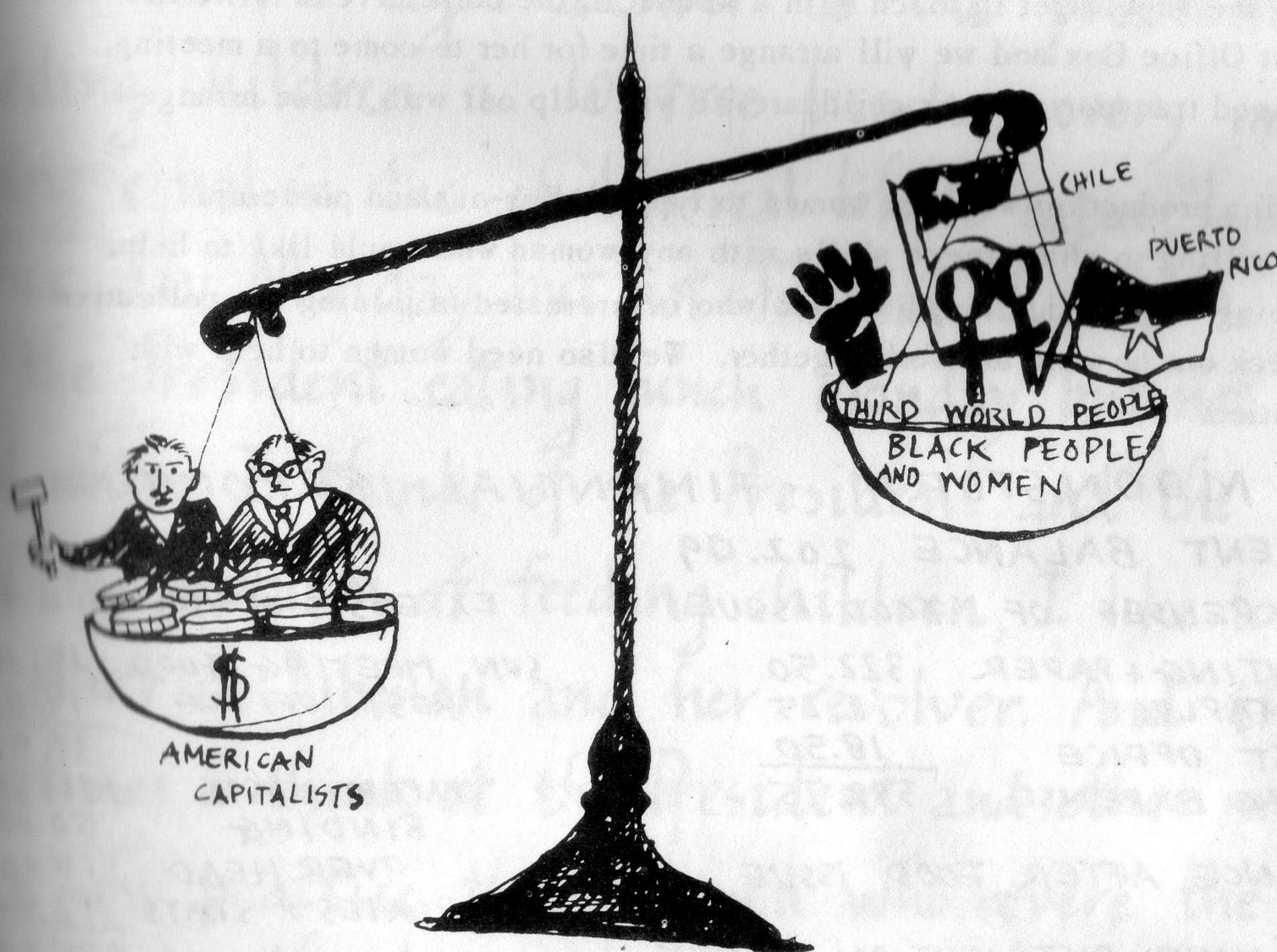
We see the capitalist economic system as the perpetuator of the lack of control over our lives. An economic system defines how the resources of a society are distributed. It defines how people's needs are met, how people work together, and even how we relate to one another. Capitalism is organized around a class system. Antagonism and competition between people is how the system maintains itself. A person's position in the class hierarchy (whether they are born Black or white, a woman or a man, rich or poor, urban or rural..) are the controlling factors in what work will be available to them and how much control they will have over their medical care, food, housing, safety, integrity, and freedom. Through MOONSTORM we are learning more about how capitalism works and how it is connected to our oppression as women. We think it is absolutely necessary to completely abolish capitalism for women to be able to exist with integrity and self-determination.

For this issue on violence we solicited and received many articles from outside the MOONSTORM collective. For all the articles copies were made and passed around to the women in the collective before the meeting. The woman who wrote the article was asked to come to a meeting(s) to discuss her article and any criticisms that we had. By criticisms we mean saying what we liked and didn't like about the article, making suggestions about what needs to be expanded on with further explanation. If she could not come to a meeting, a list of criticisms were made and discussed with her by someone from the collective. This process is slow. It is our policy that if a woman will

not agree to the suggested revisions then we will either print a paragraph explaining our criticisms or we won't print the article. This process of editing is used with articles written by women in the collective also.

The last issue of MOONSTORM took us nine months to get out. We felt dissatisfied and frustrated because we want to come out more frequently. We've made some structural changes in our editing process. For one, we placed a time limit on discussion and editing of each article; we come to meetings with specific suggestions for revisions; and have been a little stricter about deadlines. We worked hard to get this issue out faster than the last one.

All of us are concerned about MOONSTORM's content and outreach. We are a collective of eight white women. Two of us are from working class backgrounds, the rest of us from middle-class backgrounds. We realize that MOONSTORM is primarily distributed to and read by white women. We focus our distribution on getting the magazine to lesbians. We are trying to broaden our circulation to include more third world (Native American, Chicana, Black) and and white working class women.



In the last issue of MOONSTORM in the Who We Are we made the statement that we are going to work harder on soliciting articles from Black and working class women. For this issue we did get more articles by working class women and Black women. We criticised ourselves for not doing more outreach and discussed why we haven't. We realize that in our everyday lives we do not relate to very many Black women. Being all white women we realize that we haven't been dealing very much with our own racist attitudes as well as with the racist attitudes of the society at large.

We want to encourage women, particularly third world, Black and working class women to write articles for MOONSTORM. We realize that it is a privilege to have the time to work on a publication (and not get paid). Many of us are struggling daily to get our survival needs met with little time to deal with political activity. We also realize that it is not easy to write, to express our thoughts and organize what we think. If a woman wants to write an article we want to help in whatever way we can. If you don't want to write or don't have the time, we would be interested in doing interviews with you.

MOONSTORM is open to new members. If a woman wants to join MOONSTORM she should get in touch with a woman in the collective or write to our Post Office Box and we will arrange a time for her to come to a meeting. If you need transportation or childcare we will help out with those arrangements.

During production we need women to type, do lay-out and paste-up. We are willing to share these skills with any woman who would like to help. By helping with production, a woman who is interested in joining the collective can check out how we all work together. We also need women to help with distribution.

MOONSTORM FINANCIAL REPORT

CURRENT BALANCE 202.09

EXPENSES OF FOOD ISSUE:

PRINTING + PAPER	322.50
STAPLES	2.25
POST OFFICE	<u>18.50</u>
TOTAL EXPENSE	342.75

BALANCE AFTER FOOD ISSUE 132.27

FOOD ISSUE DISTRIBUTION MONEY

COLLECTED (2/77 to 10/77) \$478.12

EXPENSES OF VIOLENCE ISSUE:

SUN. MEETING FOOD	15.00
POST OFFICE	<u>19.50</u>
	34.50
PAPER COSTS	196.80
BINDING	50.00
OVERHEAD	15.00
PLATES + STATS	<u>112.00</u>
	408.30

HARRIET TUBMAN

I like to think of Harriet Tubman
Harriet Tubman who carried a revolver
who had a scar on her head from a rock thrown
by a slave master because she talked back.
who had a ransom on her head of a \$1000 and who
had no use for the law when the law was wrong
who defied the law. I like to think of her
especially when I think of the problem of feeding
children. The legal answer to the problem of
feeding children is 10 free lunches every month,
Being equal in the child's real life to eating lunch every
other day Monday but not Tuesday. I like to think
of the President eating lunch Monday but not Tuesday
and when I think of the President and the law.
and the problem of feeding children, I like to think
of Harriet Tubman and her revolver. And then
sometimes I think of the President and other men,
men who practice the law, men who revere the law,
who make the law, who live behind and operate

thru the law and feed themselves at the expense
of starving children because of the law. men who
sit in panelled offices and think about vacations,
And tell women whose care it is to feed
children, not to be hysterical, not to be
hysterical as in the word hysterikos, the greek
for womb suffering, not to suffer in their
wombs, not to care/not to bother the men.
because they want to think of other things and
do not want to take the women seriously. I
want to tell them to think of Harriet Tubman
and remember she was beat by a white man
and she lived, and she lived to redress her
grievances, and she lived in the swamps
and wore the clothes of a man bringing
hundreds of fugitives from slavery.



and was never caught. and led an army
and won a battle and defied the laws.
because the laws were wrong.

I want men to take us seriously.
I am tired of wanting them to think
about right and wrong. I want them
to fear. I want
them to feel fear
now as I have felt
suffering in the womb.
and I want them
to know that there
is always a time to
make right what is
wrong. There is always
a time for retribution
and that time is
beginning.



- Susan Griffin

WOMEN UNITE AND RESIST

WOMEN DECLARE WAR ON RAPE

Female force subdues male intruders

A small band of male chauvinists invaded the fifth annual convention of Women Against Rape (W.A.R.) being held in the Chicago Auditorium. Women who claimed to belong to the United States Women's Committee stormed into the main meeting last night, cursing and attacking the seat representatives. W.A.R.'s co-ordinator, Ms. K. Redd, immediately took the microphone, assuring the gathering that everything was under control. An all-female security team quickly subdued the invaders and held them until the police arrived. Redd felt confident that the conference would not be bothered again.

Women warmly welcomed the W.A.R. representatives with their Annual Women's Day Parade. The parade, sponsored by the Chicago Women's Day Coalition, was led by the feminist candidate for Mayor, Ms. Irina Wynn Power. A hundred thousand cheering, waving sign-carrying women marched through the downtown streets. The event was concluded with a Women's Day Rally in Grant Park. In attendance at the rally was our newly appointed Supreme Court Judge, the Honourable Justice Shurridge.

swelling ranks behind bars parallel the shrinking opportunities for young people in the streets of American cities.



jail bait

one out of
ore a juv
74, a

Women Against Rape (W.A.R.) - grows

By Helen King
Year

strong pointed
back to the
section 11
0188



Slain Girl's Automobile Is Recovered

Police have found the automobile driven by Mary Katherine Laforet, she was killed.

iv of the 17-year-old Richard was found in Wal

